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Hulst appointed new Dordt College president

Dr. John B. Hulst has been appointed the new president of Dordt College in Sioux Center, Iowa to replace the retiring Rev. B.J. Haan.

The announcement was made after the college's board of governors ratified the appointment on March 15.

Hulst, whose duties will officially begin June 1, is currently vice president for student affairs at Dordt College and has been since 1979.

The search for Dordt's next president began with the work of the Presidential Search Committee, comprised of four officers from the board of trustees of Dordt College. Applications for the presidency were screened by the Presidential Search Screening Committee, a larger group comprised of 24 members: six division heads from Dordt's faculty, and four others elected at large from the faculty; four of the vice presidents at Dordt, excluding Hulst; and ten members of the executive committee (a small group from the board of trustees).

Based on the recommendation of the Presidential Search Committee, the board of trustees appointed Hulst as president-elect at their meeting held January 21, 1982. The decision then had to be ratified by the voting member board.

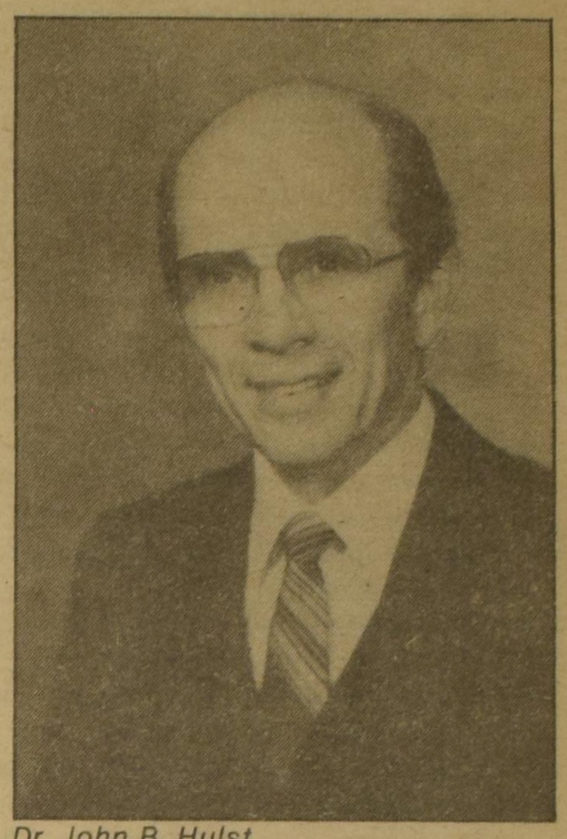
Some of Hulst's goals for Dordt College as outlined in his letter to the Presidential Search Committee are to refine and solidify the present college programs; to bring the perspective of the purpose statement to increased expression in the curriculum and the total college program; to promote faculty development; and to relate program development to changing, contemporary kingdom needs.

Hulst also hopes in Dordt's future to reach out to students in other parts of the evangelical community, all the while retaining Dordt's Reformed distinctiveness; to enhance Dordt's position of leadership in the national and international Reformed academic community; to address and focus upon academic issues crucial to Reformed Christian higher education; and to increase the understanding and commitment of the Reformed community to the cause of Christian education on all levels.

Previous to becoming vice president of student affairs, Hulst was dean of students at Dordt from 1971-1979. In 1968 he came to Dordt as college pastor and instructor in biblical theology.

In 1951 Hulst received his bachelor of arts degree from Calvin College. He received his bachelor of divinity degree in 1954 and his master of theology degree in 1972, both from Calvin College Seminary. In 1981 Hulst received his doctor of theology degree from the Iliff School of Theology in Denver, Colorado.

Hulst will replace Rev. Bernard J. Haan, who has been president of Dordt College for the past 26 years. Said Hulst, regarding his position as president-elect, "I am pleased and honoured by the appointment ... At the same time, I am awed by the responsibility placed upon me, and keenly aware of my dependency on God to meet the requirements of this new position."



Dr. John B. Hulst

A MEMBER *of the Canadian-trained Prinses Irene Brigade entering Amsterdam in May, 1945. The Brigade was made up of Dutch nationals living outside of occupied Holland, and drafted by an exiled government. Much of the training took place near Guelph, Ontario.* *See story on page 5.*

Nicaraguan evangelicals critical of U.S. "war-like attitudes"

VALLEY FORGE, Pa. (EP) — The General Assembly of CEPAD, an organization of evangelical Christians in Nicaragua, has issued a "pastoral letter" to "the Christian Churches of the United States, the people of the United States, and all people of good will." The letter, sent by Western Union telex to the Rev. Victor Mercado, area secretary for Latin American work of the Board of International Ministries of the American Baptist Churches in the USA on March 11, was prefaced with the statement that, "The Christian Community in Nicaragua is most concerned about the turn of events relating (to) the Central American region, and we ask your intercession before the Lord," according to American Baptist News Service.

A message was signed by 26 Christian leaders of CEPAD (the Evangelical Committee for Help and Development), and included representatives of not only American Baptist related work, but Mennonites, the Apostolic Church of Christ, the National Biblical Church, Church of the Nazarene, Assemblies of God Church, the Episcopal Church, the Christian Mission Church, the Association of Baptist Pentecostals, and others. The telex was sent by Gustavo Parajon, M.D., founder and head of CEPAD and an American Baptist medical missionary. It was the most recent of a series of messages on the deepening crisis in Nicaragua sent to ABC by Parajon in recent days.

The message spoke of "the war-like intolerant and arrogant attitudes of the government of the United States, the occurrence of a whole series of actions which have been detrimental to the people of Nicaragua, since the new administration took over," and the "moral and, possibly, the direct backing which the American government has given and continues to provide to groups who have the clearly expressed purpose of destroying our government and preventing it from carrying out its programs."

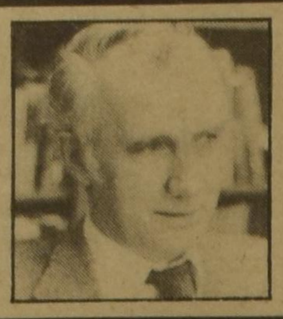
The letter further declared that the relocation of Miskito people by the Nicaraguan government was occasioned by "the activities of ... groups of vandals in Honduras." U.S. policy has been supportive of these Honduran activities.

The message states that, "If the American government continues this policy, its local consequence will be the isolation of Nicaragua from the Western nations with the extremely serious implication that we will not have access to resources, goods, and markets which are geographically close to Nicaragua, and this will bring suffering to our people." The message continues, "We are sure that a nation where a high percentage of the people were committed to Christ, and which maintains that it has been bred upon Christian principles, will want to conduct its actions according to the Lord's designs." They then appeal for intercession on their behalf with the U.S. government and "before our heavenly Father."

This week in C.C.
"Prolife" insert

Viewpoint

A sign of the times



Harry Antonides

Editorial

The economic experts and policy-makers are anxiously peering at their graphs and computer printouts for signs of an economic recovery just around the corner. So far they do not see any indications of a change for the better.

The symptoms of a recession are all around us. More than a million unemployed, an inflation rate of about eleven per cent, and a growing number of bankrupcies are deeply troubling realities of our time. The pain of losing one's house or farm, and of not being needed — no job to go to — hurts deep down. There are rumblings of impending conflicts and social disruption that may well destroy the very basis of our society.

What adds to our sense of frustration is that there is absolutely no agreement among the experts about what should be done. Besides, a host of conflicting interest groups are convinced that not they but someone else is the culprit. This is what inflation does: it erodes the public confidence and pits one group over against the other. It undermines the health of the economy, saps the entrepreneurial abilities of the people and destroys jobs.

Inflation is more than an economic malady, it's a dangerous social disease. It is not surprising that inflation attracts so much attention. But there are no easy and painless solutions. Stimulate the economy by budget deficits, say some. Curtail spending to balance the budget, say others. The federal government is frantically defending the tight money and high interest rate policy while under bitter attacks from many quarters.

The questions abound. Is inflation beyond our control? Or is it a matter of finding the right levers and buttons to smooth out the system? Is it the outcome of our collective greed and our irresponsible obsession with the "good life?"

The critics of a high interest rate policy — designed to reduce inflation — argue that a high interest rate itself is inflationary. And it undoubtedly is. But would a drop in rates cure the problem? No, say the opponents, including Governor of the Central Bank, Gerald Bouey, because it would lead to a flight of capital, a further drop in the exchange rate of the dollar and more costly imports — all of which would be inflationary.

One of the basic shortcomings of the present economic policies is the assumption that the economy is really functioning like a technical system, to be directed by purely technical and pragmatic measures. This view has helped undermine the sense of personal and communal responsibility. Coupled to the belief that the pursuit of self-interest is normal, the stage was set for disaster. What we now witness is the breakdown of a set of policies that were based on an illusion. The illusion was inspired by the belief that there would be no limits to the capacity of the economy in meeting our demands.

For this reason we should realize that our economic woes are more than merely technical or factual maladjustments. They are in a fundamental way the result of human disobedience to the law of our Creator. Thus the present economic crisis confronts us with the spiritual sickness of our time.

If it is true that the economy is in trouble because of our irresponsible and selfish behaviour, it means that the way out must be found via respect for limits and restraints on our demands. It is therefore difficult to avoid the conclusion that economic recovery will require wage and price restraints especially on the most powerful corporations and labour unions. The refusal to accept such a policy has more to do with the desire to carry on in the old, destructive ways than with a genuine respect for freedom.

Especially Christians should be sensitive to the need for new, more responsible economic policies marked by restraint and respect for the well-being of the entire society. But they should also realize that our economic troubles are the outcome of a spiritual/religious crisis which cannot be truly overcome without a recovery of biblical religion.

Psychic surgery – truth or fakery? – part 5

Johan Tangelder

Religion

The US Federal Trade Commission reports: "'Psychic surgery', that is, the opening of the body with the bare hands, removal of diseased tissue or disease-causing material, closing the opening without a scar, etc., is pure and unmitigated fakery. More bluntly, the surgical operation of psychic surgeons, psychic healers, faith healers, spiritual or spirit healers, magnetic healers, etc., with the bare hands are simply phony."

A professional magician and sleight-of-hand artist, Mr. Robert Gurtler, was contacted by Time magazine and was asked to investigate the phenomenon of "psychic surgery". He viewed at close range the activities of seven psychic surgeons. They all used "loads" or capsules filled with blood and tissue to simulate "surgical operations" with bare hands. Mr. Gurtler said that the techniques were "better than the vast majority of the magicians he had witnessed throughout the world." However, he also said that their techniques were not new in the world of magic and could be duplicated by a sleight-of-hand expert or professional magician.

Erna Hansen was Rev. Agpaoa's patient. She saved garments stained with blood during "psychic surgery". She brought them back to the US where they were examined by a criminologist. The analysis showed that "...the blood supported by the garments was of swine origin or hog blood." In 1973 Mrs. Phyllis Douglass from the State of Washington went to the Philippines to seek healing for cancer in her shoulder and neck. Upon her return to the US she was examined by her surgeon, who testified: "...the mass in her left superclavicular area was slightly large(r), if anything, but overall there had been little change, if any, with an increase in the size of her mass, rather than any loss of size or removal of any tissue that was evident. There was no evidence of any new scars or other signs of surgery procedure."

The piece of tissue which was removed by Rev. Agpaoa was not from Mrs. Douglass's body. At the request of the surgeon, a pathologist examined the "removed" tissue and reported that "the specimen consists of two pieces of tissue, one a 15 cm. segment of what appears to be a small bowel from a non-human source."

These testimonies and findings are in full accord with Dr. John Vander-Kooy's letter to *Calvinist Contact*, October 23, 1981, wherein he reported that animal tissue was removed from his patient and not diseased human tissue.

The US Federal Trade Commission ordered the travel agencies that had promoted tours to the Philippines to issue this warning to their customers: "The following factual information is of vital importance to anyone who has undergone or contemplates undergoing 'psychic surgery' by any 'psychic surgeon' in the Philippines, or elsewhere. Please read this warning carefully. 'Psychic surgery' has been shown to be fraud and fakery. The 'psychic surgeons' in the Philippines use sleight-of-hand and other tricks and deceptions, including the employment of animal parts, tissue and blood to create the appearance of surgery."

"...There are known instances of people who have died or have been seriously injured as a result of the careless manipulation of the 'psychic surgeons'. These manipulations are particularly dangerous for persons with cancer, tumors, varicose veins, and certain heart conditions.

"If you have stopped taking medication or seeing your doctor because you believe you have been cured by 'psychic surgery', you may be in serious danger. There is no way to diagnose many diseases yourself. The feeling of improvement, if any, may only be short-lived and if you wait too long to consult a doctor, it may be too late for him or her to help you. You should check with a doctor to ensure your own safety..."

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Letters

Children's stories need improvement

Dear Sir:
There are two articles on which I would like to comment. First of all, Mrs. Elizabeth Lafaut's, "The way to heaven" (February 12). Rather than simplifying it for children, which, I suppose, was the author's intent, the story presents a very confusing picture. It is also unbiblical in many places. Cain and Abel were not servants sent to convert Adam and Eve and, once man had sinned, it was not simply a case of giving "the key back again and then everything will be as it was before."

To me, such phrases as God said, "Go to your rooms" and "Jesus paid for all the telephone calls" reduce the whole account to a farce.

Children have a lot more intelligence than we often give them credit for. The biblical account of Adam and Eve is simple enough for them yet profound enough to stump the wisest adult.

Grammatically speaking, the story is constantly changing tenses and packages cannot 'lay' in the playroom, they 'lie' there. These are minor points but proper use of the English language is, I believe, important for any publication.

I have also been following Mr. Ken Vandersluis' story, "A certain old man" and am surprised to see this on the children's page. While it could be children's story material, the present format doesn't qualify as such. It is written from a philosophical, adult point of view rather than from within a child's mind.

The issue is close to my heart since I have worked with many geriatric patients both in hospitals and nursing homes and struggled to put on paper the realities of the loneliness often found in these situations.

It would benefit the story if Mr. Vandersluis would tighten up such things as the occasional use of trite phrases (needless to say, thrown in the towel, take a breather) incorrect spelling (flem for phlegm, whif for whiff) and other grammatical errors.

Nevertheless, Mr. Vandersluis conveys a very sensitive understanding of the plight of many of our elderly. His description of both youth and aged are also particularly good. So far, I have enjoyed reading this moving story.

(Mrs.) Emmie Dykstra,
Bowmanville, Ont.

What about the moral majority?

Dear Sir:
I was surprised to read a different opinion regarding the moral majority movement in C.C. (March 26).

I sense in the Reformed community a great deal of criticism against this movement founded by the Baptist minister, Rev. Jerry Falwell in the U.S.A. By reading one of his books, I noticed that in his program, though limited in scope, he is reaching out to the heart of our biblical faith and moral well-being.

For a long time in Reformed circles, we have been talking about the formation of a Christian political party. Very little has come out of this and in my opinion this is just wishful thinking and will never be accomplished.

The M.M. is not a religious organization but a political movement supported by people from different churches. This movement has made one thing very clear: that the government must be made to feel the presence of the Christian community.

Regardless of whether we agree or not with this movement they have done one thing right: they have used the freedom we still have in North America (taken for granted by many people) to speak out with a crystal clear voice against the other entity of permissiveness, pornography, drugs, breakdown of the family, abortion, false pacifism, etc. and also against the media.

When there are no absolutes anymore and lack of any base for law, order and decency and when there is a cry for freedom in everything, undoubtedly this will lead to chaos or to slavery under the state and make millions of people slaves (Russia-Poland).

We people of Reformed conviction should be careful in condemning this movement which tries to curb the destructive immorality of our time.

The final question: "Should we have a made-in-Canada version of the moral majority movement? My answer is yes.

Herbert Goodhoofd, Sr.,
Stroud, Ont.

Christian music as meditation

Dear Sir:
Although I agree that contemporary Christian music must mature (C.C. March 19), Mr. Van Dyk should not generalize that it is all "boring, superficial". His examples are by no means representative. I suggest that he reconsider his outlook based on such musicians as Fireworks, Keith Green, Phil Keaggy, Larry Norman, J.M. Talbot, James Ward. Their instrumentation is interesting and their lyrics are not flowery or repetitious.

Furthermore, is artistic ingenuity the only criteria by which we evaluate Christian music? Is its function not also to maintain the listeners' relationship to God? Christian music has value because it is conducive to acceptable meditation of the heart.

Martin Lensink,
Grimsby, Ont.

A poem translated

Dear Sir:
In agreement with the letter of March 19 by Blockland of Brockville, Ont., I will try to translate in English the wonderful poem which was inserted in his Dutch Bible he got from Sunday School.

When opening God's Holy Word,
Remember, children, every day
That our own insight may n't prevail,
No human wisdom has the say.
Our own hard labour can't be guide,
Our self-conceit must disappear
As God, Himself, will be our light.
Before we start with holy fear
To search His Word, on bended knees,
Pray that a holy inward voice
May be the master of our heart,
Lest we should chance it to our choice.
Ask 'fore you read wisdom of God,
Ask eyes who see and ears who hear,
So Jesus coming in between
Quickens our faith with righteous fear.

Further, I like to remark that the comparison of C.G. Benckhuisen, Orleans, Ont. can't be taken as proof. Yes, in heaven we will be asexual, but we are still on earth, where God made it so that sex plays a very important role.

May the grace of God, which is beyond our understanding, still be with us all, and be our guide through life.

Fred Knetsch,
Brampton, Ont.

Truus appreciates reactions

Dear Sir:
In reading the replies to my letter of December 11, 1981, I could not help but wonder how many of the writers read Rev. H. De Moor's "Desexing the Bible," October 30, 1981, before sending their letters in.

It does make a difference when we know why a certain letter is written.

Rev. De Moor writes: "Frankly, I would rather leave the biblical writings as they are." How can we? Several new editions of the Bible will be published in the '80s. We and our children will buy them and be influenced by their content. Our grandchildren and great-grandchildren will have access to even more publications. Is it asking too much then to have some editions directed to women and geared to their needs?

Mr. Ben Jackson, in "Deceives herself with a heavenly mother", (January 22, 1982, p. 3, Calvinist Contact) advised me to read Romans 12:1-3. I did. It began with: "I appeal to you therefore, brethren." I stopped there and then. "Not for me", it flashed through my mind.

Although it was already changed in my Bible, I know that Mr. Ben Jackson refers to his Bible.

May I now share with you what I read in my Bible. It read as follows Romans 12:3, "For by the grace given to me I bid every one among you not to think of herself more highly than she ought to think, with sober judgment each according to the measure of faith which God has assigned her."

Do you now understand my problem in reading the Bible? To all who write in, thank you, it was greatly appreciated.

Truus van Bruinessen,
Nepean, Ont.

Thanks to HDCH

Dear Sir:
"Let there be a celebration
By the children of the Lord
God at work in education
His Spirit and His Word"

As a student I loved Hamilton District Christian High School (H.D.C.H.) with a passion and so for me it was a wonderful homecoming weekend. Now, a few days later, I think of all the things I wish I'd asked or said to all those teachers and classmates!

There is only one thing which I noticed was missing: a very big thank you to the anniversary committee and all who helped for the enormous amount of work they obviously put in to make this a most successful weekend.

Shirley J. Vander Laan,
(nee Visser),
Dundas, Ont.

Christian Reformed Church celebrates 125th anniversary with conference

SIOUX CENTER, Iowa — A Christian Reformed Church Anniversary Conference was held April 13 and 14 on the Dordt College campus in Sioux Center, Iowa, in celebration of the 125th anniversary of the Christian Reformed Church.

The conference included a program of celebration held Tuesday, April 13 at 7:30 p.m. in the chapel. Dr. Lester De Koster, former editor of the **Banner**, spoke on the history of the Christian Reformed Church. Dr. Gerard Van Groningen, president of Trinity Christian College in Palos Heights, Illinois, spoke on the future of the Christian Reformed Church.

Wednesday, April 14, the conference featured a debate on, "Should Report 44 remain as a proper statement of the Christian Reformed Church's stand on the nature and extent of biblical authority?" The debate was between Dr. Gordon Spykman, professor of religion and theology at Calvin College, and De Koster.

Later that same day, a panel discussion was held on, "How can the Christian Reformed Church resolve the issue associated with Report 44?" Panelists were Dr. Alexander De Jong, pastor emeritus of Kedvale, Oak Lawn, Illinois; Dr. Fred Klooster, professor of systematic theology at Calvin College Seminary; Rev. Jelle Tuininga, pastor of the First CRC of Lethbridge, AB; and Rev. John Sittema, pastor of the First CRC of Pella, IA.

Report 44 was adopted by Synod in 1972 and is an "attempt to gain a perspective on the nature and extent of the authority of Scripture by viewing it in relation to the content and the purpose of Scripture," which is historical and redemptive.

The conference was sponsored by the Christian Reformed Churches of Orange City and Sioux Center, and by Dordt College.

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Church Page

Thanks, all of you, for helping at the bazaar

The Willing Workers would like to thank everyone for their support of the bazaar. With your help we have been able to raise approximately $3,600. We would like to say thank you to everyone who donated of their time to help us set up the bazaar the night before, everyone who gave donations of the many lovely items that graced the craft tables, everyone who baked all those delicacies that overloaded the bake table, everyone who donated all the plants and produce, everyone who dropped off their used and discarded items for the white elephant table, the hairdressers who gave freely of their time and talent, everyone who gave an hour or two or maybe more, to help with the games, all the ladies who made the delicious oliebollen that you could eat while they were still hot, everyone who gave an hour or so of their time to give someone else a break, everyone who made a pan of soup or some croquetten, all the ladies and girls who babysat for a few hours, our auctioneer, all the people who helped clean up and restore the school to order, all the teachers who gave of their time and who are probably still hunting for things that have been misplaced, and then last but in no way least, we thank all the people who came out and enjoyed the bazaar as much as we did.

Sarnia Chr. Ref. Church bulletins

Press Parade

York plans for 25th anniversary celebrations

October 3, 1982 is the date of the 25th anniversary of our church. That's about nine months away, you will say. But time goes fast and we as committee have met three times already to work things out. We would like you to keep two dates in mind: October 1st for an evening of celebration for all members and former members of our congregation, and Sunday, October 3rd. We hope that our former pastors can be present and will take part in the celebration.

We are also working on a 25th anniversary yearbook for which we need your help and co-operation. We would like to have a picture of every family and single member of our congregation at the present time. We have three volunteers to take the pictures in the near future.

There is a lot of work involved in all the preparations, so we hope you will all give your full co-operation. Since we have no funds available we ask you to bring $1.50 in an envelope for two pictures, and to sign your name so that we know who has been there. We would also like to have all the different clubs and societies of our church supply us with a picture and a short history for the book. If you have any old pictures of the church picnics for example, please contact a member of the committee, (Box 148, Caledonia, ON N0A 1A0). They will be returned.

Maranatha Chr. Ref. Church, York, ON

Pastoral Pondering

Reach the city; win the world

A pastor once stated his priorities in the ministry as follows: Preach, teach, reach. Our own Christian Reformed Board of Home Missions comes out with a monthly publication called "Reach". The word 'reach' is in today in church circles.

I was reminded of this last November when I attended a "Reach the City" Seminar in the Ontario Bible College in Willowdale. These seminars are held regularly, once or twice a year, with the next one scheduled on Tuesday, February 23, on the "Place of the Church in the Black Community."

The Ontario Bible College deems the subject of how to reach the city so important that it has a standing committee on it.

By the year 2,000, 75 to 90 per cent of all the people in the world will live in the city. Every day, it is said, 50,000 people move from their villages to the cities, and to my mind, that is a low estimate. There will be sixty cities of over five million people by the year 2,000, with a total population, in these cities alone, of close to 700 million. Most of these cities are in Asia, all of them burdened with social and psychological problems.

But we do not have to look to Asia for the challenge the cities present to the churches. We ourselves live in or near a city that with its suburban areas is edging close to the 3 million mark. Toronto has almost doubled its population between the years 1951 and 1971. Over half of that growth came from migration, most of which occured through immigration. The result is that Toronto has become a multicultural metropolis, with more than 30% of its people living in apartment buildings.

Did you know that Toronto has the third largest Italian population of any city in the world, ranking third only after two cities in Italy itself? Many churches in Toronto rose to the challenge of this rapid shift in population patterns. Sometimes it was out of sheer necessity: the moving away, say, of the Anglo Saxon middle class in certain areas lead to a depletion of the church's resources and membership. It was either a matter of closing shop or radically altering the style of church life with a strongly developed, integrated evangelism program. Some churches did just that and found themselves revitalized in the process.

I have often been suspicious of success stories of growing churches. I still am. There is such a thing as "revolving church membership" with one church growing at the expense of another as people move around, attracted by a popular worship service or a flamboyant ministry.

But that is not the whole story of church growth; the Seminars in the Ontario Bible College in Willowdale have taught me again that the secret of true church growth lies in the basic commitment to evangelism on the part of the whole church. All its members must have a keen awareness that they are under obligation to spread the gospel (Romans 1:14), and that the first challenge is to be found right under their own noses in the very neighbourhood of the church's location and where they live. And such evangelism is not a program but a lifestyle. To be a member of the church, as they teach in some evangelical churches, is to be an outreach person. One of the slogans I picked up at the seminar was "Dare to Share."

I have a book at home with the title, "Why Churches Die," written by Hollis L. Green who cites 35 reasons, all of them worthwhile, for us to reflect upon. One of these reasons is that we have misunderstood the Great Commission. We read in Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them ... teaching them to observe all that I have commanded you."

We have always understood this Great Commission as a command to go. Actually it is not so much an order to go as a plan of action for individuals, who are in the process of "going." It comes out strongly in the original where it says, literally, "Going therefore, make disciples of all nations." As disciples we are the "going ones." Discipleship and going out belong together, and as such we are mandated to "make disciples." The Great Commission was meant for followers already in motion. A tragic weakness in many a church is the number of "dumb disciples." Wesley encouraged his people to "gossip the gospel."

The church by definition is not supposed to be in a seated position. The church that permits everyone to sit on the premises while singing, "Standing on the Promises" fails to create a New Testament atmosphere.

Attending the seminars in the Ontario Bible College made me aware of much that is going on in the churches of Toronto. And there is a wide variety of churches, to be sure. I found out that there are many keen evangelicals, close to us in their biblical perspective, that have learnt to integrate evangelism in the life of their churches in a wholesome way. We can learn from them. He knew that he who wins the cities for Christ wins the world. And as we follow the population shifts there are no two ways about it: the battle for the hearts and lives of the nations is going to be fought in the cities.

As Christian Reformed people, it seems to me, we still have a long ways to go. We have made a beginning. And I can think of our C.E.T. program, which, incidentally, had to be cancelled in Meadowvale in October because of a lack of participation! There is also the "Discover Your Gifts Program," not to mention more. But evangelism has still not penetrated deep enough into the life of our churches themselves. And maybe, we too, as Toronto churches, should have a "Reach the City" Task Force, set up, perhaps by the classical Home Mission Committee or our own metro Council, for a concerted effort and over-all strategy, to coordinate what is already done by our individual churches and to learn from each other. Let's turn the church inside out.

Rev. P. Van Egmond,
Rehoboth Chr. Ref. Church,
Toronto, ON

The ethnic-cultural breakdown in Toronto is estimated as follows:

American	12,000	% .5	Japanese	20,000	% 0.8
Chinese	80,000	3.5	Korean	25,000	1.1
Danish	35,000	1.5	Pakistani	15,000	0.6
Dutch	40,000	1.6	Polish	60,000	2.6
French-Canadian	100,000	4.3	Philippines	25,000	1.1
German	150,000	6.5	Portugese	100,000	4.3
Greek	75,000	3.2	Scandinavian	10,000	0.4
Italian	500,000	21.7	Spanish	70,000	3.0
Indian (West)	160,000	7.0	Ukranian	75,000	3.2
Indian (East)	100,000	4.3	Vietnamese	2,000	0.1

The Friendship Series

A new curriculum for individuals with mental impairments is now being developed by the Education Department of our denomination. Regional Workshops this spring will introduce this curriculum and train leaders to begin Friendship programs in their church communities.

For information about this unique curriculum and the regional conferences, contact the Education Department of the Christian Reformed Church, 2850 Kalamazoo Ave., S.E. Grand Rapids, MI 49560; (616) 241-1691.

Bellevue (AB) Chr. Ref. Church

Church News

Christian Reformed

Called

— to Blenheim, Ont., Rev. Anthony De Jager of Bowmanville, Ont.

— to First Church, Orillia, Ont. Rev. A.A. van Geest of Ebenezer, Trenton, Ont.

Declined

— to Holland Marsh, Ont., Rev. A.A. van Geest of Ebenezer, Trenton, Ont.

New address

— Rev. John Postuma, R.R.#1, Hwy. 5, Waterdown, ON L0R 2H0 phone: (416) 689-7789.

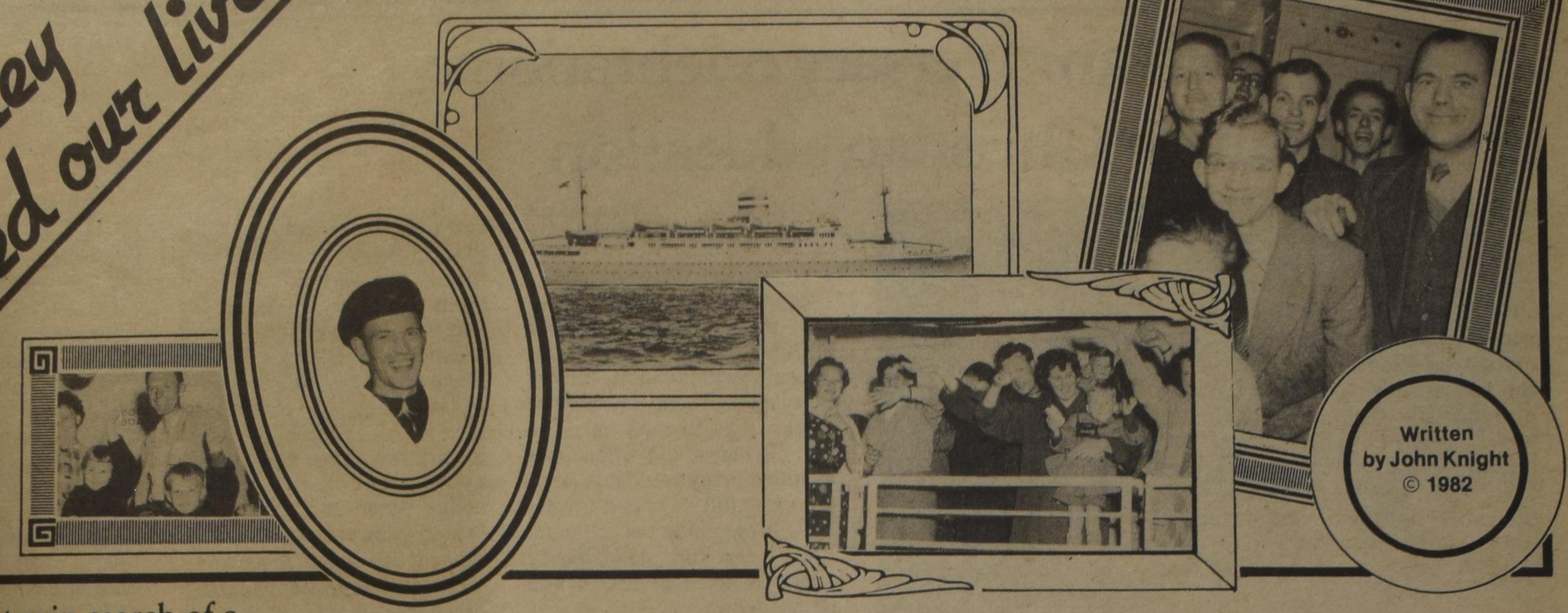
—Rev. Bastiaan Nederlof, 4353 Ridgewood Cres., Victoria, B.C. V8Z 2E7; phone: (604) 479-8848

Rev. Wieger DeJong's farewell

In a moving worship service on the afternoon of March 14, Rev. Wieger DeJong preached his farewell sermon in the Essex (Ont.) Christian Reformed Church. He had chosen as his text Ezekiel 37:14.

Words of farewell were spoken by H. Mulder on behalf of consistory and congregation. Pastor Peter Hogeterp from Windsor spoke on behalf of Classis Chatham and Mayor Gerry Schinkel on behalf of the town of Essex. Various other speakers related their feelings of love to Pastor DeJong. In a social following the service, gifts were presented.

They shaped our lives



Written by John Knight © 1982

1. A country in search of a future (May 6, 1945 - May 17, 1946

Free at last

"Well, I guess that's it, eh Father?"

It was the voice of a New Brunswick soldier who seemed too young to fight a war an ocean away from home.

He was talking to his unit's padre, Rev. R.M. Hickey, after they had celebrated mass in a barn near the Dutch-German border. It was the evening of May 4, 1945. Hickey was just taking off his vestments. The service was over, and so was the war. Minutes earlier someone had rushed in from outside shouting, "The war is over, it's over!"

The reaction among his small group of North Shore Regiment teammates would have been quite different after a hockey victory back home. Now they simply stood around, quietly, each with his own thoughts and memories of battles, skirmishes and friends killed alongside of them.

Years later, Hickey would recall the incident in *The Scarlet Dawn* a description of war-weary soldiers at the moment of victory.

The next morning at eight, a beaten German general signed a legal-sized sheet of typewritten conditions, seventeen of them, and gave it back to Lt. Gen. Charles Foulkes of the 1st Canadian Corps. They had come together in a shell-scarred hotel in the Dutch town of Wageningen to make the surrender of the German Twenty-fifth Army official.

It was a simple ceremony around a wooden table that ended five years of German occupation. Outside, the sun shone. Spring had returned to the Netherlands after a vicious winter. To many Dutch people the new season of freedom came none too soon.

They had barely survived months of hunger and malnutrition. By the end of April their daily rations of food had fallen below 300 calories per day, hardly sufficient to sustain life. In another two or three weeks, according to medical experts, hunger would have claimed 100,000 more victims.

Part of the country had been liberated earlier. Wherever they came, the Dutch had welcomed the Canadians. The first "free" newspapers would compare these *new* soldiers with the former occupation forces. Unlike the Germans, who had demanded the use of schools, public buildings and even private homes, the Canadians had a habit of pulling into a town and pitching tents next to their vehicles. They would requisition public buildings only when absolutely necessary.

The Canadians were admired for other reasons, too. News reports glowingly described them as tanned, good-looking and well-fed. They were referred to as "stoere, bruinverbrande figuren in khaki" in *Het Parool* and "deze mannen uit het vrije Canada, die sportieve kerels," according to *Friesch Dagblad.* (Rugged, tanned individuals in khaki. These athletic-looking guys from freedom-loving Canada). These symbols of health weren't lost on Dutch girls, who were much impressed by their liberators.

Years later in Toronto, a Dutch immigrant recalled in front of several former Canadian infantrymen who helped to free the Netherlands in 1945, "We were so underfed, so poorly dressed and had been cooped up so long hiding from the Germans, that we looked a fright. We were no competition for the Canadians. Besides, you (the Canadians) had the most desirable currency we were looking for, cigarettes and chocolate."

It's no surprise that 1,900 Dutch girls, war brides, would be among the very first post-war immigrants to Canada.

The surrender of German troops on May 5 was what the Dutch had hoped, prayed and fought for. Delirious with joy the population of the western provinces stood at the outskirts of their cities waiting for their first glimpse of the Canadian troops.

For several days they waited in vain, all through the weekend and well into the following week, while German troops still roamed through their streets, occasionally taking out their frustrations on Dutch people in a few last outbursts of anger.

And underground militia had surfaced, wearing blue overalls and brandishing lightweight sten-guns that had been airdropped months before. It would take some time before they felt comfortable with their new role of peace-keepers.

German troops were rounded up at the end of the war and placed on trucks for their trip home.

Much needed to be done to get the country running again. There was no central government and the puppet governments at the provincial and local level had existed by the grace of the German occupying forces. Few people in important positions were to be trusted. They needed to be replaced, the sooner the better.

Elections wouldn't be held for at least another year. Adding to the confusion was the fact that many prominent Dutch leaders, including those who had been part of a government-in-exile in England, had plans to change the political climate in postwar Holland. Looking back at pre-war days they saw many weaknesses in the multi-party system.

Several years of ideological warfare would follow in which churches and political parties would battle things out. But that's running ahead of our story.

The Canadians stayed and pitched in, rebuilding dikes, cutting firewood from trees that Germans had cut down before their retreat, clearing rubble from the cities, helping wherever they were needed most. The Dutch loved them and one of the earliest postwar radio hits was a song describing the affections of a Dutch girl for her Canadian friend, "Trees Heeft Een Canadees."

Eyewitnesses

The Canadians stayed through the holiday season and one couple that was especially happy to have Canadian guests was Joe and Willemien Maaykens.

Joe had spent eight years in Saskatchewan before the war. He had come back to the Netherlands to propose marriage to Willemien with the condition that she follow him back to Canada. They were married and by 1938 their immigration papers were cleared, they had passed their medicals and paid passage on a British liner that would leave Rotterdam in August.

Then two things happened that would force them to stay for almost nine long years. Their ship was suddenly required by the British Queen for a state visit to Canada, and Joe, by now a father, was drafted into the Dutch army. There was a threat of war in the air and the Dutch began a general mobilization of regular and reserve troops.

With his Canadian cousins, Joe Maaykens celebrated Christmas 1945 in the town of Vught, a notorious collection centre used by German S.S. troops for political prisoners.

Vught had been subject to some heavy shelling by the liberating forces. Joe, Willemien and their kids survived, but a gaping hole in their home reminded them how close death came to their family.

Meeting his Canadian cousins in uniform more than ever made Joe want to cross the ocean. He wanted his children (by now there were seven of them) to experience the freedom and

Continued on page 8

Education

HDCH's 25th anniversary celebrations:
An anthem for Christian education

Harry A. de Vries
Education

By all standards of festivities, the exuberant weekend birthday party that commemorated Hamilton District Christian High School's 25th anniversary had to rank near the top. It was a big affair that included Hamilton Place, lasting three full days and involving a great many participants. And it was fun, good hearty fun in a spirit of praise and thanksgiving.

The weekend program included a banquet attended by many parents, former students and teachers, a zesty basketball game between old and young alumni, a unique slide presentation and a moving service of praise. It drew responses from many far away places. And through it all, the weekend celebration expressed a response to the Lord who made it all possible.

Membership dinner

A special dinner for society members, former board and committee members, and teachers had already been held in February as a way to pay tribute to all those who had in one way or another supported Christian education over the years. Mrs. Cora Smit, whose six children had passed through the school and whose son Leo is now principal in Sarnia, was one of the many parents present. Some of the former chairmen, Marinus Koole and John Bergshoeff, attended, as did past and present chairman Klaas Terpstra. And Erna de Vries, now art teacher at Christian High, was one of the alumni at the meeting.

The chairmen cut the huge anniversary cake, posing for a couple of photos for posterity's sake. Each of them reminisced briefly about his past experience with the society, wishing it God's blessings in the future.

Veteran teacher, Henk Nienhuis, brought back more memories with a presentation of slides, that in turn evoked enthusiastic responses from the old-timers. Slides of the fifties and sixties with students in their formal shirt-and-ties, bobby socks, and brushcuts, contrasted with scenes from recent years with an emphasis on the casual blue-jean look, proof of school growth and changes in the appearance of the student body. When the gym lights flicked viewers back to the present day scene, there was a lot to talk about. Many of those present chatted for a long time afterward over coffee.

Alumni banquet

"I'm sorry that I can't make it, but I wish you the best," read the telegram from alumna Miss Harriet Boonstra, now married and living in Sydney, Australia. Hers was one of the many replies from those in faraway places who could not attend. But others did journey considerable distances to take part in the celebrations. Mr. Tony Ten Kate, one of the early staff members, came from Chicago for the occasion; and Wilma Binnema Vander Schaaf, western staff member for Calvinist Contact, from Edmonton. Some combined visits.

Rudy Ouwehand, now Rev. Ouwehand of Cobourg, took part in his mother's wedding in Smithville the next day as well as in the Sunday afternoon celebration service. Nellie van Wyngaarden, now Mrs. Halse of Halifax, attended her parents-in-law's wedding anniversary in Oakville on Saturday. An average of ten students represented each of the graduation years. But not all former students graduated. A couple of the school's first students vied for the position of the first dropout spot. About 375 people attended the banquet and an estimated 600 former students out of the 1,100 graduates participated in the weekend's activities in some way.

The Friday evening banquet with its scores of balloons and ribbons and its party atmosphere was, in fact, the alumni reunion. The air seemed electric with their excitement. Animated greetings and spirited discussions made it almost impossible for emcee Cor Vander Kruk to get the evening under way. And three or four attempts had to be made to continue the program after intermission. The Ladies Guild provided a salad bar and hearty meal with anniversary cake and coffee.

The gathering opened with prayer, scripture reading and the spirited singing of the anniversary anthem composed by Henk Nienhuis. Vander Kruk explained in a rather suspenseful poem his gratitude to HDCH, not because he had ever attended the school, but because his wife did. Joanne Hordyk (Vander Kruk) brought gales of laughter with her humourous imitation of her grandmother reflecting on the school's history met een Dutch accent en met Engels en Dutch een beetje mixed through elkaar heen.

Reference to two old classmates, Fred Colenbrander of Chatham and Edna Van Wely (Boersma) of Grassie (near Smithville) as "Fredna", their old school name, drew laughter a number of times, seated as they were with their spouses at opposite ends of the gym. Vocalist Joyce Geleynse (Los) of Williamsburg, accompanied on the piano by her sister Irene Geleynse (Los) of Port Perry. fittingly sang "Amazing Grace." Shortly afterwards, one of her former teachers, Herman Vander Meulen, now principal of Sarnia Christian High, could be seen with one of her records tucked under his arm.

Former teachers Bert and Lowell Witvoet directed a group of alumni through part of an old school operetta, "Dear to My Heart is HDCH," which included reference to the favourite expressions of a former principal, Rev. W. van Dyk, whose regular weekly request for

PICTURED HERE: *1. Former HDCH chairmen (l to r) Marinus Koole and John Bergshoeff cutting the anniversary cake with current chairman Klaas Terpstra at the February celebration. 2. The March Anniversary Banquet. 3. Class of 1960: (l to r) Alida Vander Kruk (Dam), Ineke Bezuyen (Colenbrander), Jane Lunshof (Bruulsema), Ted Bootsma, Barend Hartman, Dorothy Stroobosscher (van Marrum). 4. Dick and Ruth de Jong (Spoelstra) reminisce. 5. Hamilton Place on Sunday.*

Photos by Harry A. de Vries

tuition money, "May dey pay now," had come to be known as "Mayday."

Mr. John Top, currently principal of HDCH, offered the closing and the audience sang the final hymn, "Unless the Lord this House has Built."

The official party had ended at 10:30 but the last celebrants did not leave until well after twelve. It had been an event that had allowed reaffirmation of old school ties. The class of '62, represented by about 12 alumni which included Rev. John de Vries of Fruitland and Bob Persenaire of Grand Rapids — the raucous bunch that evening — carried on with the reunion by joining with some of their teachers for supper at a local restaurant the next day. It was one of the many spontaneous events that took place during the anniversary weekend.

Saturday Afternoon

Highlight of the Saturday afternoon social was the surprisingly fast moving basketball game between graduates of the first and last ten years. An audience of a different sort than the night before witnessed the battle for the basket at which the younger set edged out the older group by a score of 31 to 22. Open house was held that same afternoon and refreshments were available at a number of places in the school. The anniversary committee had also arranged displays of photographs, interesting memorabilia, and student artwork in the halls for the occasion.

Anniversary program

Saturday evening drew a crowd of 600, different in make-up from the other gatherings, by consisting of a more general, local audience. As had been the practice in former school days, the meeting opened with "O Canada." Emcee Henk Nienhuis recalled, with the help of former drama students and play directors, school history in terms of school plays. Former teachers Tony Ten Kate and Lowell Witvoet were two of the teachers who retold some of their humourous classroom experiences.

That evening former teachers and students danced and sang on stage again, sometimes in a rather spontaneous manner.

The slide presentation, an enlarged version of the one shown in February, took up a large part of the evening. The school band played its part too. Proceeds of a collection, taken by Klaas Terpstra in a wheelbarrow to defray some of the expenses, netted $400. Although the festivities ended at eleven, it was again after twelve when everyone had finally left for home.

Sunday Celebration

Free use of Hamilton Place on Sunday afternoon was, indirectly and somewhat unwittingly, Hamilton's contribution to the weekend. Through a mix-up in booking originally, the Great Hall as it is called, came free of charge. As the last worshippers filed into the building Sunday afternoon, the doors were closed on the count of 1,900, so that at least 200 had to be turned away.

It was a moving service that involved the audience, the high school choir and the Adoramus Choirs under the direction of teacher John Hunse, the 50-piece band directed by teacher Trevor Clarke, two pianists, and a number of other participants on stage. Scripture was read from Deuteronomy 6:1-9, hymns were sung in various ways, a collection taken for the Rev. W. van Dyk Memorial Scholarship brought in over $3,000 and Rev. Andrew Kuyvenhoven delivered the sermon.

Rev Kuyvenhoven made it clear that the biblical mandate for Christian education is without question, even though the manner it is effected may be debatable. School supporters, he added, must not "forget to clean the windows," to assess their work constantly, because customs and superstitions are a constant threat to Christian education.

The anniversary celebrations were in large measure due to the thoughtful plans of the anniversary committee and such subcommittees as the anniversary booklet committee. The celebration involved a great deal of legwork and cost a fair amount, but the committee is pleased with the results.

The cause of Christian education has been given an added boost by the weekend of celebrations and praise. The event has served as a stimulus for the local school society and for the organization of an alumni association. It was an inspiration to school supporters and a witness to those participants who currently do not support it.

The anniversary year is also an historic event, Henk Nienhuis pointed out, since some of the students who graduated from Calvin Memorial next door in its 25th anniversary year, are now graduating from HDCH and will attend Redeemer College for its first year. It was in part for this reason that the Van Dyk Scholarship was designated for an HDCH student attending Redeemer.

The anniversary weekend was only one of the special activities scheduled to take place this year. It will be followed in May by a relay race from Hamilton to Smithville Christian High School, a distance of about 30 km.

According to the Christian School International Directory, HDCH is the second oldest CSI high school in Canada. Abbotsford Christian High, founded in 1953, will celebrate its 30th anniversary in the 1983-84 school year.

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Graham being pressured not to go to Russia

by Kenneth Woodward
Newsweek

MONTREAT (EP) — For 40 years, evangelist Billy Graham has doggedly pursued the Apostles' "great commission" to carry the Gospel to the ends of the earth. But there is one country where Graham has never been allowed to preach: the Soviet Union. Now Billy has that chance.

Newsweek has learned that several weeks ago Graham received an unprecedented invitation from Patriarch Pimen, the head of the Russian Orthodox Church, to preach in Moscow's Patriarchal Cathedral on May 9. The church service will open a Soviet-sponsored conference on "the preservation of life from nuclear destruction," which Graham has also been invited to attend as an American observer.

Since such conferences are always tightly controlled by the Kremlin, Reagan Administration officials believe the Soviets are trying to manipulate the evangelist for propaganda purposes. At the behest of White House national security advisor William Clark, Vice President George Bush personally telephoned Graham while he was in London recently to urge him not to go.

At the same time, a number of influential evangelicals in Congress, including Senators Mark Hatfield of Oregon and Jesse Helms of North Carolina, have been encouraging him to make the trip — and Graham intimates predict that he will go. The evangelist spent last weekend at his mountain-top home in North Carolina weighing the pros and cons of the Russian offer. He promised to announce his decision at a news conference this week.

The considerations Graham will have to weigh are spiritual as well as political. "To preach in communist Russia would be the capstone of his career," says one longtime intimate. In his younger days, Graham espoused militant anti-communism. "Either communism must die, or Christianity must die," he warned in 1954. "The Devil is their God, Marx their prophet, Lenin their saint ..." But Graham's chauvinistic cold-war views began to hurt his credibility as a spiritual leader, and by the late '60s he began to adopt a more global — and Biblical — perspective. Since Graham's 1977 evangelical crusade in Hungary, he has increasingly identified himself with Christians and Jews in Eastern Europe — and he has been quietly pressing for an invitation from Moscow. At the same time, Graham has broken with his more conservative evangelical brethren by outspokenly condemning the nuclear-arms race.

"If I go to Moscow, I will preach only the Gospel," Graham insisted to Newsweek late last week. But that is not what worries U.S. Government officials. They point out that if he accepts the Soviet invitation, he will be preaching on a national holiday that commemorates Russian military victories in World War II.

Graham's advisers insist that he recognizes the dangers of Soviet manipulation of his appearance. But they say he believes he can make his Biblical message heard above the Soviet propaganda. More important, they add, the trip would give Graham the opportunity to pursue an agenda of his own in Moscow. He is anxious to make contact with persecuted Baptist, Pentecostal and other Christian minorities there, as well as with Orthodox, Catholic and Muslim leaders. Graham may also try to meet with Soviet Jews as a gesture of solidarity. As his intimates tell it, Graham is eager to make the visit to test Soviet willingness to let the voices of its religious minorities be heard.

Holland's Brine to direct Shaw play

Niagara-on-the-Lake, Ont. — A rarely heard recording of Bernard Shaw's ninetieth birthday message inspired the *Pygmalion* cast and the Shaw Festival staff as they assembled on April 1, for the first rehearsal of the season.

The Shaw Festival production of *Pygmalion* is an unconventional production, entirely in Shaw's own words, freely adapted, edited, staged and directed by Denise Coffey, of England's Young Vic.

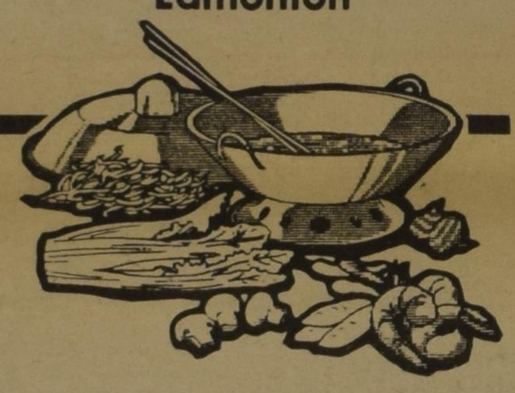
Pygmalion will officially open May 26, with special performances running from May 5.

Adrian Brine has just arrived from Holland to make his North American directorial debut with Philip King's *See How They Run*. This British farce will star Heath Lamberts as The Reverand Arthur Humphrey.

See How They Run opens May 28, with special performances running from May 12.

Wilma Binnema VanderSchaaf

Edmonton



Lifestyle

Parenting for peace and justice

It seems that when we raise awareness of injustice and disparity we begin by looking at these realities from far away — far away both geographically and psychologically. But effective (self) education, action and further consciousness-raising always draws the whole business home again. Our response is not limited to our awareness and knowledge of injust systems and practices, but justice becomes a built-in lifelong task, a part of all we do.

When choosing to become involved with a particular issue, (for example: housing, the penal system), and consequently with the victims of a form of oppression, (prisoners, handicapped, inner-city poor) we reduce the distance between "us" and "them". Our humaneness is our common base; our need for God, friendship, support, dignity and other basic needs is a point of reference. Hence, the reduction of the psychological distance between people also tends to minimize patronizing attitudes.

Furthermore, people who work for a just social order also work at relationships with their spouses, in their families, in small groups, and in all their relationships. They work at their own integrated social and personal development as people.

It was undoubtedly this ideal that became one of the motives for forming a network called, "Parenting for Peace and Justice". The network is based on the belief that acting for justice is a constitutive dimension of preaching and living the Gospel of Christ. If the Beatitudes are meant for parents and non-parents alike, (not only for those who are not too busy), then it can be through parenting and through the family that children and adults alike can develop a well-rounded social and personal responsibility.

Many parents are aware of the unique challenge of acting justly without sacrificing their children; to find a balance between social and family ministry. The importance of building a family community cannot be less than building awareness of the global community.

There are some real obstacles to fulfilling both roles, for instance time, social context of family living today, and isolation.

The Parenting Network, then, tries to facilitate the overcoming of these obstacles by offering workshops, resources and programs. It was formed in response to the needs of parents interested in deepening their commitment to both family and social ministry.

Kathleen and James McGinnis, the founders of the Network, also wrote a book called *Parenting for Peace and Justice* published by ORBIS Books.

The Parenting Network is a national (U.S.) ecumenical organization.

The struggle against materialism and waste, against stereotyping with respect to race and sex, and against violence is a struggle that no single family unit can successfully attempt on their own. It is perhaps easier to talk about what to cook for dinner, but it is no less important to discover how to deal with conflict in the family situation, how to structure time, or how to avoid racist views.

The family is a community and needs to reflect the values most dear to us. It needs to embody the ideals we have for the world at large. Here we can put into practice what we feel about justice.

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JOHN & HENNY TJOELKER

Continued from page 5

open skies of the Canadian prairies that he had fallen in love with many years before. They booked passage on the first immigrant ship to leave Rotterdam in 1947.

Foreign correspondents who had seen Holland's former glory were appalled at the devastation they saw at the end of the war. Frank Gervasi, a Canadian, bluntly headlined his report about the post-war Dutch "Worse Off Than They Look" in the *Star Weekly*.

"Plain Dutchmen, once among the best-fed people in all Europe, are living on potatoes and cabbages."

"Look through a fluoroscope and you see injuries that do not appear on the pink-and-white Dutch skin. World War II destroyed the economic stability which the Netherlands had succeeded in maintaining for 30 years. Holland will have a hard time getting back on its feet by 1952 — or 1962 for that matter."

Much more graphic was the description written in November, 1945 by the Swiss reporter, H.M. Bleich, who remembered Holland as it was when he lived there, before the war broke out and now reported another scene.

"It isn't the mountains of debris and waste, nor the parks devoid of trees and benches that shock me most. Nor the fact that people are in need of food and fuel ripped up railway ties and fences. Not even the sad, bony faces of undernourished survivors. What strikes me is the despair evident everywhere that the country is in a state of emergency from which it cannot recover. I'm asking myself if the term "total plunder" is descriptive enough for what happened in the Netherlands. I should really call it chronic desolation and poverty. When I look around during these damp November days and see boys and girls walk around with torn, threadbare garments, without stockings or shoes on their feet, I imagine myself in the most backward and poor sections of pre-war Poland. This is not the wealthy Netherlands I once knew."

"I feel embarrassed walking around properly dressed and fear to look at my plain, everyday wristwatch in public, which makes me suspect. People gape at well-dressed people like me and consider us either as black-marketeers or foreign diplomats."

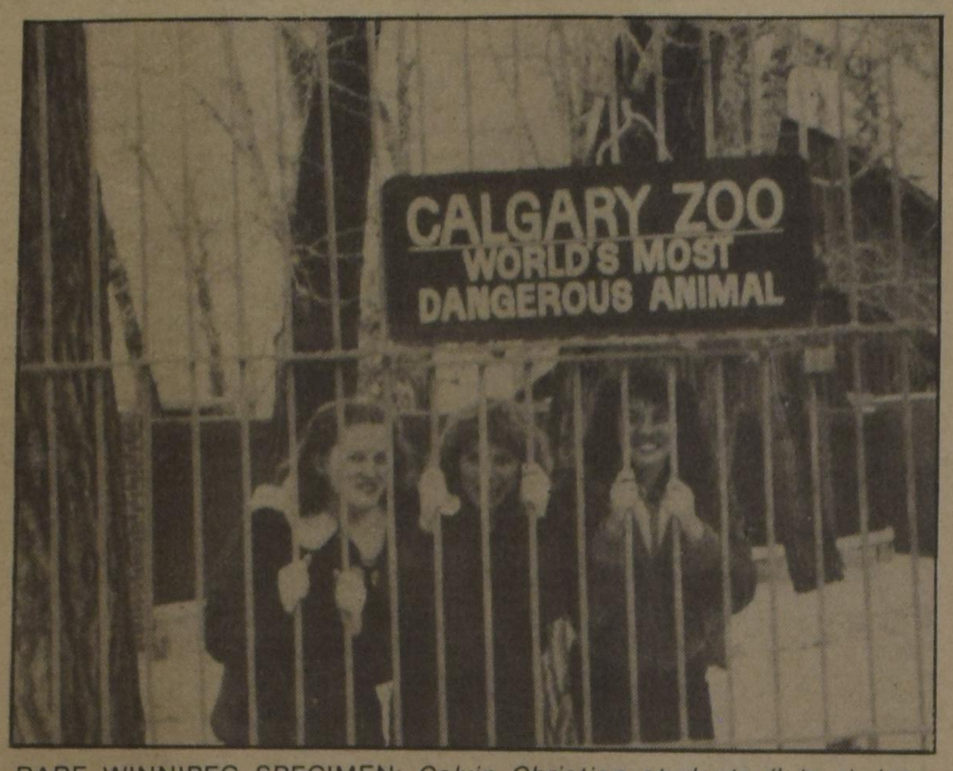
"Holland has become as poor as a church mouse. And still, the people here are determined to start a new life and give it meaning. The moral backbone of the Dutch is beginning to show again. We've got to give credit to this tough, little nation."

"Black marketeering is still going on and there is still much confusion that even the bureaucrats can't cope with. But the Dutch spirit, that age-old humane characteristic which we have learned to admire, has not died during the Nazi years. Instead it has intensified and become stronger."

Next: A country in search of a future, Part 2: **Clean Up and Shape Up**

Winnipeg students held class in Calgary

by Rod Harris
Physical Education teacher at Calvin Chr. School in Winnipeg



RARE WINNIPEG SPECIMEN: *Calvin Christian students (l to r) Joan Posthuma, Tina Venema and Yvonne Sikkema of Winnipeg were part of the student group that flew to Calgary for a week of special education.*

After months of fund raising activities and hard work by the Grade 8 and 9 classes at Calvin Christian School, we finally were able to leave Winnipeg bright and early on the morning of February 17th, bound for Calgary. Because of a super rate from Pacific Western, our entire group was able to fly. It was a new and exciting experience for most of our students.

During our week in Calgary, we were able to see and tour several of the city's attractions. We visited the Calgary Tower, the zoo, Fort Calgary, the Glenbow Museum, and became familiar with the downtown area. A Chinook wind made it easier to move from place to place in comfort.

Our senior basketball teams competed in a tournament with the Calgary and Lethbridge Christian Schools. Although neither of our teams won the tournament, the teams played some excellent ball. Our girls in particular had a lot of sore muscles and blisters to show for their efforts.

The highlight of our trip was our day at Banff. Within moments of putting on our boots and skis, it became readily apparent that we were in dire need of lessons. A good soak in the Hot Springs (which really were hot this year) followed by dinner in Banff climaxed a super day.

The next day we had to bid farewell to our hosts and head back to the flat plain of the Red River Valley. Our flight was delayed several times due to radar problems but we finally got off the ground and made it back to Winnipeg by 6 p.m. The large crowd of relatives and friends awaiting us made home look pretty good.

As we look back on the trip, there are many positive things that stand out. We were able to see and experience a different city, meet new people, and compare our homes and school to others.

Students had to learn to handle the challenge of organization, planning and self-discipline, something they didn't always do to perfection. Sometimes incorrect choices were made. Growth can be painful, but the lessons learned will stay with them and help them cope in the future.

Finally, we are grateful to all those who helped make the tour possible in any way — our fund raising endeavours and organization. A special word of thanks has to be given to the Calgary school, the parents, and particularly Keith Wyenberg for the efforts they made on our behalf. We'd also like to thank God for a safe journey and an experience that will not soon be forgotten.

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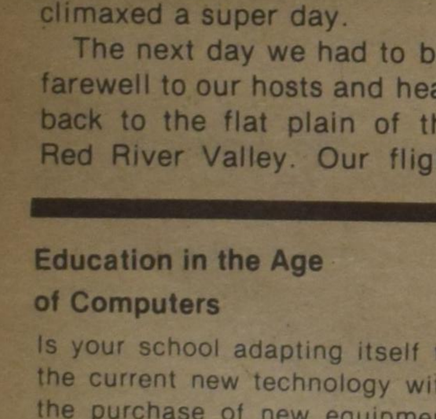

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Now a Christian ... still an Indian

by Tom Claus

In 1981, CHIEF [Christian Hope Indian Eskimo Fellowship] ministry sponsored Sonrise '81, an international conference on world evangelization among Indian tribes in North and South America. Native American Christian leaders representing 60 Indian tribes and 10 nations throughout the western hemisphere attended the conference, held at the University of Oklahoma. The conference focused attention on the evangelization of Native Americans. After the conference, the following article was written by CHIEF President Rev. Tom Claus.

Rev. Claus is a Mohawk Indian of the Turtle Clan from the Grand River Reservation near Brantford, Ontario. He and his wife Alfreda, a Kiowa Indian from Mountain View, Okla., make their home in Phoenix, Ariz. They travel extensively, speaking and singing in evangelistic crusades, Bible conferences and missionary conventions. Rev. Claus represented the American Indians at the 1966 World Congress on Evangelism in Berlin and the 1974 International Congress on World Evangelization in Lausanne, Switzerland.

When Sankee, a Kiowa Indian tribal leader, became a Christian in the mid-1800s he wanted to be baptized. This enraged his brother, Tonakot, who was a peyote priest and followed the old religion.

"I can't let you forsake our father's religion." He spat at Sankee in front of a large crowd. "On the day you are to be baptized, we will find out whose God is stronger. If mine is more powerful, you will die. If yours is, I will die."

Having known the supernatural power of Tonakot's spirits, Sankee understood that this was a very serious threat. Frightened, he spent many long hours in agonizing prayer, but stood firm on God's promises to protect him. On the morning of his baptism, Sankee stepped outside and saw two riders on horseback approaching him. As they drew closer, he realized they were his nephews.

"Tonakot, our father is dead," they said simply. "He died at sunrise."

According to the story passed down to me, this demonstration of God's power launched a great work of evangelism among the Kiowas.

The power of the risen Christ has touched people all over the world, whatever their colour or background. And just as there are different parts of the human body, all with indispensable functions, so it is with the Body of Christ.

The American Indians are no exception, but one reason the Indian church has not grown more is that, in the past, Christians have not allowed it to be different. Too often Christianity has become confused with white culture. Older missionaries seemed to believe that these were one and the same. If an Indian was saved, it was assumed he would turn away from all his Indian ways.

Culture

Today, however, we recognize the value of ethnic and cultural differences as part of the search for identity and recognition. "Chicano Power," "Black is Beautiful," "Red Power," "I'm Proud to be Polish" — the proliferation of bumper stickers, T-shirts and wall posters attests to the emphasis on preserving the integrity of one's heritage. The complexity of modern-day America is causing large numbers of individuals to look for a sense of security and uniqueness in their roots.

Among those at the forefront of this movement for cultural identification are Native Americans. Long a silent minority, Indians are now mobilizing. They are no longer eager for the assimilation into the mainstream of society which once was the goal. Today, the interest is in preserving Indian traditions and culture.

This reawakening of a strong sense of Indian consciousness has not gone unnoticed by evangelical Christians who are involved in ministry to Native Americans. The intermingling of religious and cultural traditions is very strong in Indian society. A fine distinction must be carefully made between the two if there are to be established churches that are truly Indian churches — true to the Word of God.

Christianity and Indian culture are compatible because the Indian religions are only one part of the culture. Culture is what makes us different from other people by our language, dress, housing, food, crafts, gestures, the way we treat our children, our respect for our old people, our legends and our unwritten code of conduct. All of these, and much more, determine our behaviour, our attitudes and values.

This is what Indian culture is all about. Christianity doesn't change these things. It simply provides an Indian with a new hope, a new purpose, a new life in the person of Jesus Christ.

But it is not always easy to separate religion from the rest of the Indian culture. For example, Eskimos often perform a folk dance which depicts a seal hunt. With their movements and gestures, they tell stories of each part of the hunt. There is nothing religious about this dance, and we would miss a very special aspect of the Eskimo culture if we avoided it on religious grounds.

The same cannot be said, however, of all dances. The sun dance of the Plains Indians, as one example, is definitely an act of religious worship.

Indian religions have influenced more aspects of their cultures than we may be aware of. I am very familiar with Indian cultures, yet once unwittingly wore a beaded peyote priest pin on my hat as a decoration. Still, it is our responsibility as Christians to share our faith in all situations. Sometimes in evangelizing Native Americans that means attending religious gatherings to counter the influence of Indian religions.

Medicine men

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Pro-life as well as pro-birth

"Pro-life" is, of course, a stance on abortion: a stance in defence of the life of a fetus or, less antiseptically, an unborn child. But perhaps it deserves to be a slogan of wider significance. It could be a rallying point for the defense of human life in all its variety and situations.

Pro-life

Slogans truncate arguments and mask assumptions. They catch the world in a phrase, but often only at the cost of distorting and oversimplifying that world. Despite these problems, the slogan "pro-life" is a beautiful one. It is positive, and positive about something of momentous significance — human life itself.

"Pro-life" is, of course, a stance on abortion: a stance in defence of the life of a fetus or, less antiseptically, an unborn child. But perhaps it deserves to be a slogan of wider significance. It could be a rallying point for the defense of human life in all its variety and situations.

Of course, no slogan will say all we want it to say. It will also tend to lead us astray if we use it as a totem or carve it in stone. Life, even human life, can not have an absolute value. People may freely give up their life for another, or be asked to risk doing so in warfare. Even human life must be weighed against the lives and claims of others in God's creation. Life must be weighed against any injustice caused in preserving it.

Even if "pro-life" cannot be a principle, it can nevertheless be an attitude, a limited guide in our lives. "Pro-life" should not be an idol, yet it can keep us from other idols.

We believe that no thing in God's creation is sovereign or autonomous, that nothing but God and God's law is absolute, and that nothing but God and God's law can be the touchstone and measure of our lives. We believe that one of the most powerful manifestations of sin is *idolatry* — when people worship a part of the creation, bind themselves to false gods and gospels, and seek security and rest by striving for worldly goals and serving the work of their hands.

Such idolatry is transformed into ideology and produces such false gods as security through military strength, prosperity through material production, and freedom through the denial of responsibility. The service of such gods brings pain, destruction and death, not least in human lives. Hence, it is of the greatest importance that, to protect the real welfare of God's creatures, we be freed by God's Word from the fixed power of idolatry and ideology.

This will not give us a political programme, or answers to all the questions that face us. But it will give us part of our stance in this age. If we care for those who are disabled, the costs of transforming our society so that they may live decently will recede in importance. If we realize that the Russians are not just "the Kremlin" or "Moscow" or, usually, communists, but rather families and children, aunts and uncles, schools and hospitals, parks and soccer games, then, while we will not forget the Red Army, our attitude towards the arms race will change. If we recognize that the natural world is not an enemy to be conquered but, rather, is also God's creature, then, while we will still chop down a tree, our attitude toward "development" will change.

If "pro-life" means that we take such a stance with respect to human life in the world, then it is a worthy slogan and title. But it must not be just a stance in one area of life. We must not, for example, care for the life of the unborn and then desert the born. In the U.S., the Reagan Administration has taken steps to restrict funding and access to abortions. But it has also cut nutrition programs for pregnant women; cut food stamps for those with high medical expenses; cut public funds for health, housing and welfare. It has required single mothers to work and to put three year olds into daycare, while, of course, cutting funds which might make those daycare centres good places for children to be.

Despite all the complexities of economics, these actions betray a disregard for the lives of children. Cutting nutrition programmes for pregnant women is not a "pro-life" act. Requiring mothers to send children to run-down daycare centres is not a "pro-life" act.

Our acting and thinking on abortion must be part of our concern for justice for all of God's creatures. In the same way, in our concern for the problems of the world, we must not neglect those who are the most weak and defenceless.

Nor can we, in turn, let "pro-life" itself become an idol, a statute that sweeps all before it, irregardless. The question of abortion *law* involves more than the question of abortion itself. Just laws must deal with the myriad facets of concrete, real life situations: Canadian law makers must face up to a diverse, and often hostile population to whom legislation will apply; laws must be such that they can be enforced without producing greater injustice. Such laws must deal with our Canadian society at this time.

Dr. Paul Marshall is a researcher with Citizens for Public Justice [also known as the CJL Foundation].

Seeing people instead of numbers

WAYS OF DEATH

30 years of drownings
Canadian deaths by accidental drowning 1949-1979
Total: 16,749

30 years of road toll
Canadian deaths by motor vehicle accidents 1949-1979
Total: 129,009

80 years of warfare
Canadian deaths in Boer War, WWI, WWII, Korean War
Total: 99,449

8 years of abortion
Deaths of Canadian unborn by abortion 1972-1979
Total: 419,020

Attaching numbers to human beings that have died in an accident, a war or by abortion can be a paralyzing thing. It can't be denied, the figures for abortion are phenomenal. Last year the number of abortions performed in Canada levelled off compared to previous years. Yet we are still talking about over 60,000 per year; on a world scale, estimates run as high as 120,000 *per day*. Such statistics can paralyze us unless we put a human face on them.

Recently, I came across the figures for the number of abortions performed in St. Catharines General Hospital. In 1975, the same medical facility that helped to deliver our son, Joshua, performed abortions on 255 other babies.

The figures for 1975 include one couple I knew who decided to have an abortion. Their faces and their fear are still very vivid for me. They were a couple of scared Christian kids who wanted to hurry their love by having intercourse. The baby would likely have been healthy but it was not welcome.

Since 1975 the number of teenage pregnancies has risen dramatically. Many of those teenagers are also deciding to keep their babies. How can we help reduce this trend? If we are going to do justice and love mercy we will have to face some tough situations that force us to go beyond a simple opposition to abortion. We will have to look beyond the cold horror of the numbers to the people that they represent.

I don't pretend to fully understand the issue of abortion. My work as a journalist provides a platform but not necessarily the indepth expertise needed to deal with all aspects of this issue. That is not an apology, but rather an explanation of why there may be some gaps in the articles on the next seven pages.

With the writer of Ecclesiastes I confess: "As you do not know how the Spirit of God comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything." I do know, however, that the child is a human being whose life you and I must love before and after birth.

We must do that with the same integrity God has given Mother Teresa. Just before she received the Nobel Peace Prize she said, "I want the world to give one another a present — the repeal of its abortion laws." This request comes from a woman who searches the streets of Calcutta for discarded children and babies. For her every child is a wanted child.

This special insert is written to provide information and perspective on the issue of abortion. To encourage you to think further (perhaps in a group), we have included a number of questions for discussion. I hope that through this information and discussions that may stem from it, we will also be moved to act.

The following pages do not cover all aspects of this issue. They zero in on the legal, social, and political dimensions in the hope that our views on abortion will be deepened.

Ben Vandezande is political editor of **Calvinist Contact.**

The Law

"Can wicked rulers be allied with you, who frame mischief by statute?" (Psalm 94:20).

The Law

The law cannot be blamed entirely for the number of abortions performed today. Personal responsibility remains an important consideration. But the law as it was passed in 1969 left a gaping hole encouraging many to act irresponsibly.

How it came to be

Already during the Parliamentary debate in 1968 there was some suspicion that the law was worded too loosely. Some cabinet ministers, i.e. Warren Allmand and Norman Cafik tried to change the words "or would be likely to endanger her health" to "endanger her life seriously or directly impair her health."

Today there is a tremendous range of interpretation about what may endanger the health of the mother. John Turner, the Justice Minister in 1969 suggested that " 'health' is incapable of any definition." A threat to health ought not to be determined by statute but should be "...left to the good professional judgment of medical practitioners to decide".

Who defines health?

Under Section 251, the Therapeutic abortion committee simply has to form an opinion that conditions exist that "would or would be likely to endanger her life or health." This committee is made up of three medical practitioners who are appointed by the hospital administrator. Since there is no definition for the word "health", standards vary from one hospital to another. In fact, as membership in the committee changes, standards within one hospital may change.

The Provincial Minister of Health may require a copy of any certificate issued by the Committee but the fact is that record-keeping on a province-wide basis is virtually non-existent.

Doctors writing the law

The 1969 law still makes abortion a matter of public concern. Abortion is in the criminal code because in theory, at least, violation of the rules is a criminal offense. In reality the Therapeutic Abortion Committees are doing more than forming a medical opinion. Without a legal definition of health, the committees are both administering the law (by giving medical advice), and writing it (by giving a legal interpretation).

When the government failed to include a definition of health, it left this legal problem in the hands of doctors. As Dr. Harley Smythe points out:

"The term 'therapeutic' is now an anachronism; the vast majority of these procedures are in no sense therapeutic, in that they treat no disease, remove no abnormal tissue and cure no symptom. Abortion remains a medical matter only where medical complications of pregnancy supervene."

The decision the committee makes is primarily legal and yet there are no lawyers present. The parents are not even there.

Applications to the committee come from the woman's doctor. Her doctor must "consult" with another doctor before submitting the application. Doctors do take a wide variety of positions and some argue for approval of abortions for what they see as compassionate reasons, i.e. unless they perform the abortion the woman will induce one.

But it is the Therapeutic Abortion Committee that must give the certificate authorizing an abortion. In eighty-five per cent of the cases the approval is given for "psychiatric" reasons. It is rare that abortions are refused by the committee.

The retiring president of the Ontario Medical Association, Dr. Robert MacMillan commented, "We all know abortion committees are a sham, a rubber stamp. How can a profession which espouses the sanctity of life and health continue to maintain public credibility while apparently turning a blind eye to the unacceptable increase in the abortion rate in this province?"

Section 251 of the Criminal Code of Canada

Procuring Miscarriage

251 (1) Everyone who, with intent to procure the miscarriage of a female person, whether or not she is pregnant, uses any means for the purpose of carrying out his intention is guilty of an indictable offence and is liable to imprisonment for life.

Woman Procuring Her Own Miscarriage

(2) Every female person who, being pregnant, with intent to procure her own miscarriage, uses any means or permits any means to be used for the purpose of carrying out her intention is guilty of an indictable offence and is liable to imprisonment for two years.

Exceptions

(4) Subsections (1) and (2) do not apply to:

a. a qualified medical practitioner, other than a member of a therapeutic abortion committee for any hospital, who in good faith uses in an accredited or approved hospital any means for the purpose of carrying out his intention to procure the miscarriage of a female person, or

b. a female person who, being pregnant, permits a qualified medical practitioner to use in an accredited or approved hospital any means described in paragraph (a) for the purpose of carrying out her intention to procure her own miscarriage, if, before the use of those means, the therapeutic abortion committee for that accredited or approved hospital, by a majority of the members of the committee and at a meeting of the committee at which the case of such female person has been reviewed,

c. has by certificate in writing stated that in its opinion the continuation of the pregnancy of such female person would or would be likely to endanger her life or health, and

d. has caused a copy of such certificate to be given to the qualified medical practitioner.

Canada's Abortion Laws on Trial

The abortion law has brought about a bizarre situation. In communities where there are no abortion committees, whether to perform an abortion is still decided by doctors as before the law was changed. Where committees do exist, a government report has shown that abortion practices vary from one city to another, even one hospital to another. Many committees simply "rubber-stamp" requests for abortion. Our leaders have avoided deciding whether the unborn truly deserve protection or not. As a result, the law has been challenged in one criminal case and two other court cases, one of which is still under way.

Dr. Henry Morgentaler, a Montreal physician, was tried three times between the fall of 1973 and the fall of 1976 for performing abortions without committee approval. Three juries found him not guilty after his defence lawyers ignored s. 251 of the Criminal Code, which concerns abortion, and stressed s. 45, which protects a physician from criminal charges for surgery performed with reasonable care. The first not guilty verdict was overturned by a higher court in January 1974, in a ruling which also said that s. 45 should not be admitted as a defence in the case of abortion, which is fully provided for in s. 251. The Supreme Court upheld the guilty verdict in March 1975, and prosecutors initiated a trial on a second charge a few months later. Again a jury found Morgentaler not guilty. On January 22, 1976, Justice Minister Ron Basford ordered Morgentaler's release from prison, where he had served roughly nine months of an eighteen-month sentence, and further ordered a re-trial on the first charge, citing an irregularity in the way the court arrived at a guilty verdict. Morgentaler, by this time a popular figure, who was originally arrested and charged because of a demonstration of abortion on TV, and who continued to perform publicized illegal abortions while his case was before the courts, was found not guilty a third time. He makes his living by illegal abortions to this day.

The other two major court cases involving the abortion law have been attacks on the principle of the law. David Dehler, an Ottawa lawyer, began in 1977 to seek an injunction against two Ottawa hospitals to prevent any more abortions from being performed there. The case hinged on whether the unborn in Canada have any rights. If so, Dehler would have been able to act as their guardian. The judge in the case ruled that Parliament has the power to legislate on abortion as it chose, hence to grant or deny rights to the unborn. This was all that was needed to dismiss Dehler's case, but the judge also pointed out correctly that s. 206 of the Criminal Code still says that "a child becomes a human being ... when it has completely proceeded, in a living state, from the body of its mother." He said that similarly in civil law, a child can only assert rights after birth, even in a case of harm caused in the womb.

The case still under way, like Dehler's, is intended to show that the disregard of the unborn in the abortion law violates the 1960 Bill of Rights, an Act of Parliament. On December 1, 1981, Joe Borowski, a former Manitoba Cabinet member, received answers from the Supreme Court to one of two questions. Is he qualified to object to a law on principle? Yes, the Court ruled. What court has jurisdiction to hear the case? No decision on this has been made. By the time it is, of course, we will have a Charter of Rights rather than a Bill of Rights with no special legal force, and this will change Borowski's case.

Nothing forces provincial governments to pay for abortions under provincial medical insurance plans, yet all provinces do pay. A court case in Quebec has established that an insurance corporation would have to specifically exclude abortion from the list of insured procedures in order not to have to pay for it, but none has made this change. The implication is that provincial governments, including Ontario, want abortions to be available to those who can get one at the taxpayers' expense. One private member's bill in Ontario has addressed this issue but otherwise there has been silence about who pays for abortion.

Lloyd W. Robertson is a doctoral student in the department of Political Economy at the University of Toronto.

Our refusal to love life

A decision to abort is made under varying circumstances but still a deeply human decision. The law provides the choice but people make that choice. For such a choice to be made against the unborn there has to be a mindset in a society that will find such a decision acceptable. This mindset is based on certain assumptions that have become commonly accepted beliefs.

1. "The unborn child is not human"

Many people, among them doctors and judges, question when life begins. The mystery about which the writer of Ecclesiastes wrote (Ecclesiastes 11:5) has become an escape hatch. These people argue that unless it is proven beyond scientific doubt that the unborn child is a human being, it may be aborted. After all, if it is not human, it is only tissues. In this approach, the burden of proof has been shifted to those who defend the unborn as human. Surely that's wrong; the burden of proof lies with those who assume the unborn child is not human.

John Alexander, co-editor of *The Other Side* put it well: Suppose you and some others are out hunting and are hot on the trail of a bear. You hear something crashing through the underbrush, but you don't know whether it's a bear or another hunter. Before shooting, you are responsible

to find out which it is. If it is a person and you shoot knowing that it may be, then you are guilty of reckless homicide. And so it is with abortion. Unless we are clear that the unborn child is only tissue shouldn't we be slow to abort it?

There are several biological symptoms such as a heartbeat at seventeen days. The brain produces a measureable electroencephalogram at five weeks. Yet the matter of defining our humanity remains the mystery Ecclesiastes 11:5 described.

Are the unborn to be denied life simply because they can't speak for themselves? Don't they have rights?

2. The unborn child has no legal right to birth

In Canada, the unborn child only gets legal rights by act of Parliament. An Ottawa lawyer, Mr. Dehler, Q.C. is working to get the right to legally represent unborn persons who are being aborted. Mr. Dehler believes that the courts must intervene to protect the life of a person when any individual or group, including Parliament, attempts to authorize their death.

At stake is whether the unborn child is a person with rights and therefore entitled to full protection under the law. Rights are God-given; a government must affirm those rights. At present, the unborn have some property rights; i.e. if an unborn child's parents die, he may inherit, even though he is not born when the parent dies. However, the primary right to be born is not protected.

The proposed Charter of Rights and Freedoms says in Section 28: "Notwithstanding anything in this Charter, the rights and freedoms referred to in it are guaranteed equally to male and female persons."

Do the unborn qualify as persons?

Archbishop Joseph MacNeil, President of the Canadian Conference of Catholic Bishops asked Mr. Trudeau for assurances that the Charter could not "either now or in the future be interpreted in such a way as to broaden the impact and effect of the present abortion legislation."

Mr. Trudeau replied that, "the government feels that the issue of abortion is not one which should be determined by the constitution." Mr. Trudeau suggested that the right to life was protected by section 7 but abortion should be left to parliament to decide.

The simple fact is that the unborn child has no rights to life.

3. The woman's choice is her right

The argument is usually put in these terms: "The woman is free to choose, in consultation with her doctor what she will do with her own body. No one may impose his views on her."

The idea of choice assumes two things: 1) the unborn child and the father have no rights; and 2) the woman has rights that are solely attached to her being a woman.

That is why abortion is seen as a *private* decision on the part of the woman. She must decide what *she* will do with her own future.

Dr. Paul Marshall makes a good point here: "We are given rights to fulfill our office. By office, I mean the particular responsibilities each of us has in relation to other things in God's creation."

Once a woman becomes pregnant she assumes the responsibilities of a mother also in relation to her child. Both she and the male must act as parents to secure the rights of this child.

A couple does have the right to choose; that is, before conception. The choice of whether or not to have children is not private after conception because then another life has entered the picture.

If Section 251 would be tightened, would that be a case of society imposing its morality on the woman? Margaret Mitchell, M.P. for Vancouver spoke these words in the House of Commons in opposition to a private member's bill advocating a more restrictive abortion law:

"The member proposing this bill has a right to a personal opinion on abortion. However, neither he nor this House has the right to impose views on a woman who is pregnant. It is her decision in consultation with her doctor. It is not the role of a member of parliament to say to that woman, "You cannot have an abortion. I am your judge!"

But is Parliament legislating where it has no business? By way of example, suppose an 18th century slaveholder said, "Look, if you do not want to own slaves you don't have to. That doesn't mean you can take away my freedom to own slaves. There is a wide range of opinion on this and I for one don't happen to believe that slaves are human beings. You are entitled to your beliefs and I have mine: in a pluralistic society it is not the business of Congress to impose its views on me."

The parallel is clear. Congress went ahead and passed laws abolishing slavery even though a powerful portion of the population believed otherwise.

There are also some assumptions in a pro-life position that need to be challenged as well if we are going to be fully in support of life.

1. The right to birth or life?

Many of us like to separate issues and as a result we are selective on how we want government to act. We want the government to frame very precise laws to make almost all abortion illegal. We want government to set strong standards of behaviour — especially for our neighbours.

Yet, we often call government support for the born child and his family an unnecessary expansion of the welfare state. We urge government to be pro-life in setting up standards of behaviour but to remain uninvolved in support services.

While we properly defend the right to birth most of our argumentation stops in the delivery room. At best, we suggest that the needs of the unwed mother might be met by some private charity. The right to birth is fundamental but there are more rights to defend.

Paul Marshall puts it this way, "There is nothing in a Christian understanding of rights which limits them to voting, freedom of speech, freedom of religion, while excluding a right to a decent income, or education, or food, or cultural opportunities. These are not some socialist invention, but *are integral to the idea of the protection of resources for office.*"

Understanding rights in this broader sense means that the unborn child is not only the woman's responsibility. The government also has some responsibility to make these necessities of life available so that parents can carry out their responsibilities toward the born child.

2. Let the government do it

The alternative to the above is to suggest that the government must care for the poor and needy.

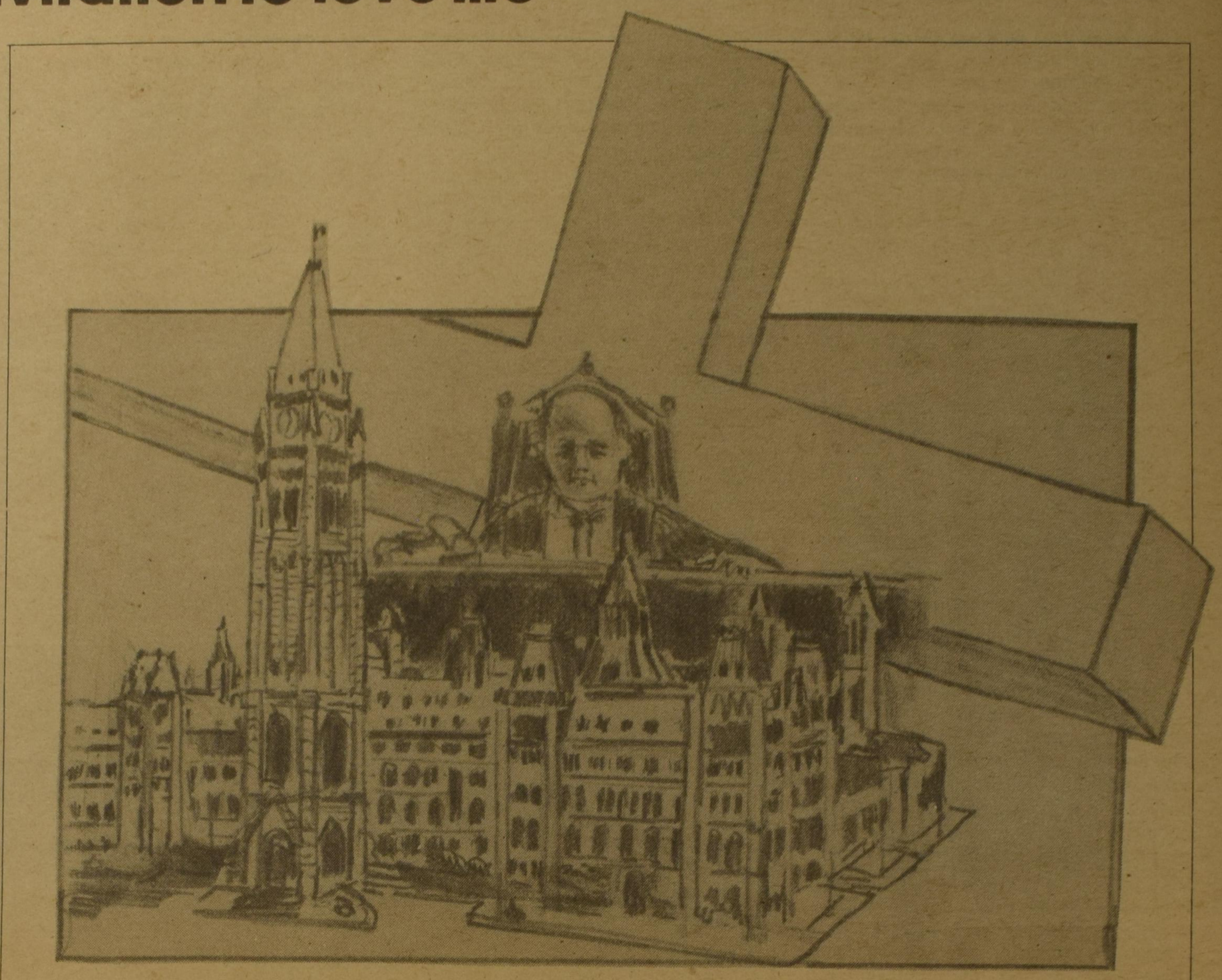
We have become used to the idea that we work primarily to support ourselves and then (grudgingly?) pay our taxes so that the government can help those who are not as "successful" as we are. We even quote Romans 13:7 to back up our case.

But Romans 13 tells us that we may not expect the government to take over our responsibility to care for others. Paying taxes is *one* expression of the command to love our neighbour but it isn't the only one. There is a real danger that in looking after our many interests first, the government is forced to take all responsibility for the poor, the orphaned, the unemployed, the handicapped, and many others who can't fend for themselves.

As we read Romans 13 we often separate verses 1-7 and 8-10. Read together they provide us with a clearer view of citizenship. Paul speaks in one breath of owing our dues to the state and owing our love to one another. The government has its responsibilities but we must find creative ways to assume greater responsibility in doing justice and mercy.

No government will fully respect all rights or always act justly. Our own response to our neighbour is also going to be incomplete. Nevertheless we are called to express love to our neighbour both personally and politically.

The Biblical invitation to love life



The Bible is God's written invitation to love life. Throughout history and throughout the Bible, God asks the same question of all people: "Do you love me and your neighbour as yourself?" God invites our total response.

In order to properly respond to God's love command in relation to abortion we must discuss a Christian view of life, human rights and government. Space does not permit a detailed study, but here are some basic points to get us started.

Life

The Bible is clear on the source of life. Jesus said, "I am the way, truth and life." Jesus is "the life" not only for me but also for the whole world. By obeying God, even to the point of death on the cross, Jesus provided the renewed foundation for all of life.

Life through death — it seems like such a contradiction yet Jesus' death on the cross taught us that there is one thing worth living and dying for — God's kingdom. Life in the body does not have absolute value. Nevertheless God lays claim on all life and He does not set it aside lightly. The thief on the cross heard that claim in the closing minutes of his life.

Jesus came to live and die in a sinful world in order to heal the brokenness that came because of sin (John 3:16, 17). Christ's victory on the cross begins the process of bringing the world back to what it was intended to be (Rev. 5:11 ff.). This does not mean that all will immediately accept Christ as King; rather that a new foundation has been laid for us to work for His kingdom and live under the rule of God.

Life is expressed in several ways in God's command to love:

a) God and man: we live through completely depending on and giving loving service to God.

b) Man and self: We live through loving ourselves as creatures of God.

c) Man and fellow man: We live through loving our fellows as we love ourselves.

d) Man and the earth: We live in having dominion over every creature.

These four expressions capture life for man. The Bible puts it this way, "For this is the love of God, that we keep his commandments" (1 John 5:3). This love gets expressed in many ways; i.e. being just, using proper language, living stewardly, acting morally, etc. We don't, for example, talk about love and justice as separate from each other. Justice is one expression of the command to love.

To really love life, we must act in all of these ways. We can't isolate one or leave another out. Loving any part of life means loving it *for all it is worth in God's eyes.*

In our living and loving, we must remember that we are not individuals living in isolation from each other. People form society and its institutions: families, government, hospitals, etc., provide the context for life. Institutions such as these can foster or hinder our love of life. Governments, for example, can "frame mischief by statute" (Psalm 94:2) or "rulers are not a terror to good conduct but to bad" (Romans 13:13).

Rights

We have rights because God created us as human beings in His image and because Jesus Christ restored our place as human beings. Every person must be given his "due", not because of his dignity but because of God's claim on him as a person.

We do not have rights for rights sake. We may not claim rights so that no one may interfere with us, rather rights have responsibilities woven into them. Each person in each relationship of life has a peculiar set of unavoidable rights and responsibilities. As Paul Marshall puts it in his excellent booklet, *Foundations of Human Rights:*

"Each has a duty to fulfill in response to God the only sovereign — a duty which cannot be overridden by another. In the light of this view we can say that *the protection of human rights means the protection of the resources, room and freedoms necessary for persons, institutions and other social groupings to fulfill their office and pursue their calling".*

By looking at it this way, we avoid the trap of seeing rights as a guarantee of my own life without regard to my neighbour. Again, Paul Marshall puts it well:

"With such an understanding of office — that our rights are there to protect our office ... we can say that it is the duty of the state to recognize and safeguard these rights. The state does not give these rights but is called by God to recognize and protect them."

In the context of the abortion issue, this means that a woman may not claim absolute control over her own body. The father and mother do not have rights for their own sake but have the duty to secure the rights of the child.

"We do not have rights for rights sake. We may not claim rights so that no one may interfere with us, rather rights have responsibilities."

Government and justice

As people involved in a variety of social relationships, we are all called to do justice. Simply put, this means that each of us should be sure that our neighbour has the room and the resources necessary to carry out his responsibilities.

This does not mean that we are directly responsible for all people. We simply do what we can within our limited circle of authority. For instance, I may see to it that our family assists an unwed mother or two but I cannot be helping all unwed mothers. Instead, as a citizen, I must call on various institutions to exercise their responsibility.

Emil Brunner helps us understand what justice is in these words:

"The Christian conception of justice ... is determined by the conception of God's order of creation. What corresponds to the Creator's ordinance is just. The 'primal order' to which everyone refers in using the words 'just' or 'unjust' the 'due' which is rendered to each man, is the order of creation, which is the will of the Creator made manifest." The biblical teaching of justice must be based on creation.

Justice then, requires social room for people to express their humanity both as persons and in the institutions they make. More simply, justice requires freedom for man to serve.

There are three important elements to justice:

Justice is for all:

Justice assumes that a person or a group is entitled to receive his due. We can't promote justice simply for self-advancement or only for those that fit our class, beliefs or sympathies. In fact, it is precisely the weak, the ones without justice who most need our love.

Justice means restoring:

Justice is not only a matter of picking up the broken pieces but also of building up a new life. Justice involves restoring a person to his rightful place so that he can independently fulfill his office. Acting in this way involves much more than just giving money, since that makes people dependent on generosity. Justice is not charity.

Justice for the weak:

Justice must be done precisely because people, both Christians and non-Christians, fail to realize, or seek to deny, that they are their brother's keeper. Justice takes sin very seriously. Justice attempts to restrain some of that evil, encourage positive action and protect those who do right (Romans 13:1-7).

Government then, has the unique task of making sure public justice is done. It must protect and ensure rights and punish violations of rights. We should not limit our understanding of rights. As Paul Marshall states, "There is nothing in a Christian understanding of rights which limits them to voting, freedom of speech and freedom of religion, while excluding a right to a decent income, or education, or food, or cultural opportunities. These latter conceptions are not some recent socialist intervention, but are integral to the idea of the protection of resources for office."

Whose responsibility is the child?

Abo'tion is not an issue that can be "solved" by passing a better law or by the courts recognizing the right-to-birth of the unborn child. Parliament and the courts can supply a platform of justice; but they cannot make the couple's decision about their unborn child. Although government must intervene if the rights of the unborn or born child are (going to be) violated, the primary responsibility for the child still lies with the parents.

Likewise, you and I can be supportive of an unwed mother and counsel with all our might to try to save and protect the life and health of the child. Nevertheless the primary responsibility lies with the parents.

It's up to both parents

The responsibility of pregnancy lies with *both* parents; it may not be left only with the mother. The fact that the couple *gave* themselves to one another in intercourse does away with the argument that the child is only the woman's responsibility.

To see the situation honestly, we must recognize that our present attitudes typically make the woman bear the brunt of the responsibility for the child. It is almost treated as a "punishment for her misdeeds".

People involved in caring for those with unwanted pregnancies rightly point to our abuse of sexuality as the problem. A large part of society today considers sexual intercourse before marriage to be okay. Getting pregnant however isn't okay. It's true. Identifying sex with love is more and more widespread, also in the Christian church. The solution to the problem, however, does not lie in providing technical information about how to prevent births while accepting sexual intercourse before marriage.

That gives a technical answer to a moral question. The fact that birth control is used as a solution to the problem, points to the serious lack of positive prevention open sharing about matters related to sexuality. As a male, I feel that such education is largely overlooked with boys and men. We help foster attitudes that place all the responsibility on girls and women.

The frightening rise of teenage pregnancies, especially among those under 16, makes the matter of responsibility even more difficult. No doubt, the couple is responsible, but are they able to respond? Are they able to carry the child to term? (Deaths from pregnancy complications are 60% higher for those under 15 than for women over the age of 20).

Yet the solution is not to deprive the unborn child of its life. Even though teenagers may not be ready to parent a child, they may not be freed of their responsibility too readily.

Perhaps a parallel example will help. Suppose a 15-year-old gets it into his head to steal a car and go for a joy-ride. The "fun" is cut short by an accident in which someone else is hurt and eventually dies. Does the 15-year-old have any responsibility? Of course. Although he may not be prosecuted with the full force of the law, the situation will not be ignored.

It must be shared

The parents' rights exist to protect those of the child. The unborn child is obviously in no position to exercise responsibility so the parents must do so. They are faced with the terribly difficult question of what to do with their child. Even though a couple may not be able to exercise their full responsibilities as parents, they can still ensure the child's birth and adoption into a new home. But we shouldn't fool ourselves into thinking that this will be an easy solution.

Giving up your own flesh and blood to another family is likely to be a heart rending experience. In fact, several doctors perform abortions because they fear the 15-year-old will become attached to the baby and keep it. They are afraid that six months after birth the novelty will wear off, the baby will be in the way, and so become unwanted and mistreated. They want every child to be "a wanted child."

There is some validity to this position. Nevertheless it points out two weaknesses: a) doctors often don't have or take the time to counsel about the alternatives and to personally ensure that the parents (although usually the woman) has the necessary support before and after birth; and b) there are few support systems linked with doctors offices that will form a partnership to ensure birth and a life after birth.

Doctors and other professionals may not be absolved of their public responsibility too readily. Even where the law is poor they still have a responsibility to protect life.

In Hamilton Ontario, a Roman Catholic home for unwed mothers does "succeed" in convincing girls to keep their child to term and then convince 70% of them to give their children up for adoption. This is an intensely personal time for the parents/mother. It requires personal, practical support.

It's also up to us!

A few years ago it was common for a person faced with an unwanted pregnancy to be dealt with by the professionals (in medicine, law, mental health or social work). Thank God more of us are picking up our responsibility to care for our neighbours in this regard.

In a statement on abortion, the General Conference of the Mennonite Brethren recognized that many use abortion as an easy out. They also said, "We also believe that there is forgiveness for sin. The Bible reflects an attitude of compassion toward the sinner... The church, for instance, which is really a collection of confessing sinners, ought to be among the first to love such people".

Support for such an intensely personal situation as the birth of the child is vital. And spiritual and emotional support can best be provided by loving people. Historically, the Christian community has been a haven to the helpless. This role has shifted to social service groups and particularly to government agencies (where there are also many Christians active). Nevertheless the Christian community must provide some of the institutions and the personal support so vital to a pro-life position.

The doctor's dilemma

This whole issue is one of the toughest that I have to face in medical practice. The pro-life, pro-choice controversy has given the impression that Surrey doctors are callous pro-abortionists. Sometimes we have unfair impressions that we generalize on. Speaking for my colleagues, I don't think any of them like Therapeutic abortions.

I think most are more pro-life than most of us appreciate. Most reject abortion as a means of birth control. Most reject abortion as being something that should be available for the patient on demand.

One example from my own practice: a patient was seeing me for her pregnancy and after a few months something was going wrong. I sent her for an ultrasound. We found that the head was in a monstrous way. There was no effective brain inside the skull but rather it was a bag of fluid.

This fetus was a threat to the maternal well-being because if it was left in the uterus it would have made delivery difficult; there would have been the risk that she would have required a hysterectomy.

In my opinion, I felt that I did the right thing. I think there are a range of cases that do not permit a single, clear cut decision.

Dr. Meierhoff is Chief of Staff at the Surrey Memorial Hospital.

What we must do

It will not do, when an individual is faced with these questions, for the church to simply stand on a high pinnacle and say, "Do not have an abortion," "Do not allow your handicapped child to die", "Do not get rid of your old folks". This is just as inhuman as those who would abort the child, allow the handicapped child to die, or get rid of their old folks.

When the unmarried woman of any age faces the question of abortion, she should know that, though the church will say she has been wrong in having sexual intercourse outside of marriage, it will have compassion in the most practical ways. This includes helping her through this period in every way. It includes helping her have the child adopted into a Christian family or helping her with the practical realities of keeping the child.

Indeed, the church has a responsibility to preach and teach clearly that abortion, infanticide, and euthanasia are killing and are morally murder. And the church has the responsibility to be involved in the legal ramifications. But to stop at that point is utterly ugly. I would repeat: Not to share in the practical burdens involved is equally as inhuman as those who call for the death of those individuals.

Dr. Schaeffer in **An Action Alternative Handbook: Whatever Happened to the Human Race?**

How will we answer?

Our answer to God's invitation to love life must be far reaching. In answering, it is always important to recognize we do so as a community. No one of us can do all of the things suggested here. In fact, it is a big assignment for a community to tackle. Each of us has different gifts that we can use in the various responses possible. An issue such as abortion requires a response of the entire Body of Christ.

We need lawyers, counsellors, housewives, single parents, big brothers, theologians, farmers. To respond, each of us must have a clear understanding of the issue and a deep love for people.

We need institutions such as political movements, homes for unwed mothers, schools and churches that will honestly face the problem and then take steps to prevent it or deal with it.

A person giving personal support needs to know that a political movement is developing political policies that will combat some of the injustices in which people become trapped. A group involved in a clinic for unwed mothers needs to recognize that the work done by doctors and nurses within their hospitals is in need of support. The answer to the issue will not come by a simple change in the law or by setting up a home for unwed mothers. In fact, we face the fact that we will never "solve" this problem.

An improved law will be a big step forward but at root we are dealing with a spiritual attitude toward life. Better laws will help decrease the numbers, but won't eliminate abortion. For many of us, a personal position on abortion is fairly clear cut. Once we try to work it out in society, however, things become more complicated. We should remember two things: 1) We should not expect our society to quickly accept our position. Our position stems from deeply held Christian beliefs which our society does not hold. Arguing on the one hand that our society is deeply secular and on the other hand expecting it to pass a full pro-life bill without an enormous struggle is naive.

To get to the heart of the matter, realistically assess whether the present approach to politics, justice and people of federal and provincial governments is "pro-life." Pro-life here does not simply mean anti-abortion, it means supporting wholeness for all human life. To see government's role we should ask, "Is it promoting policies that ensure basic rights and access ability to the resources needed to support life? Can governments hesitant to develop substantial environmental legislation, be called pro-life? Can governments that are investing large sums in economic growth while cutting back on social services such as housing be considered pro-life? Can a government which puts high value on individual rights without also emphasizing social responsibilities really be expected to require parents of an unwanted child to assume some responsibility?

These are blunt questions but they are asked so that we don't take the *political* challenges too lightly. We are not *simply* facing the change of a few words in Section 251 of the Criminal Code. Neither is the problem *simply* one of lobbying the government for funding of homes for unwed mothers. The problems run right through the fabric of our society and our politics.

2) We should avoid being too harsh and rigid in our attitude when we talk with people about abortion. It is not unusual to hear those of us in the pro-life movement hurl accusations at those who are "pro-choice." While it may give us the satisfaction of feeling that we're right and they're wrong, it does little to promote understanding. If we really want to change attitudes toward abortion, we will have to persuade those who are "pro-choice" to change their minds and hearts.

Our righteousness must not be like that of the Scribes and Pharisees, self-righteously knowing and doing the law. We must act out of love for our neighbour, not to prove we're right, but to help them see what's right.

The following suggestions for action are not exhaustive. They are meant to get us started by stimulating discussion and action.

The law

1. Many agree that our present law is weak. It must be rewritten to be more specific.

None of the political parties want to include an anti-abortion plank in their party's platform. The parties say, it's a private matter. Several M.P.'s disagree with their party's position and some have the courage to do so openly. However, because this dissent is sparse, no government is likely to introduce an anti-abortion bill in the near future. Even some of the quieter M.P.'s feel torn about what to do since they see no clear concensus from the Canadian people.

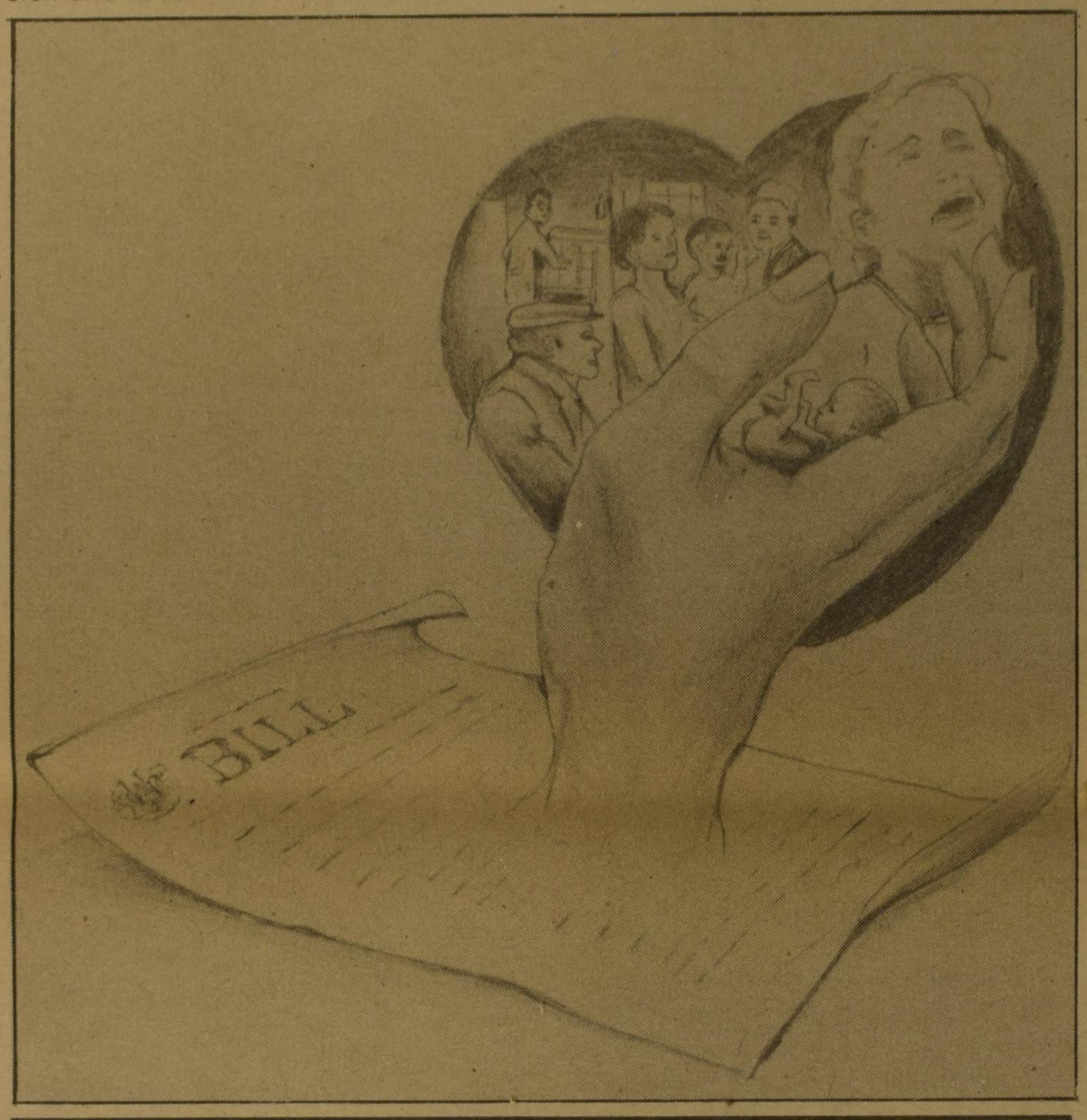
As a result, most legislators are hesitant to re-open the abortion issue. It will take diligent work at party conventions and in the local riding associations to get a law like this passed.

After supporting a tighter abortion law, we must still discuss some of the possible exceptions. Although rape rarely results in pregnancy, it does happen on occasion. Should the law leave the option open to the woman if rape results in pregnancy? Similar questions apply to incest. What about cases of *extreme* deformity-diseases such as trisomy 13 — the worst chromosomal disorder that can survive a pregnancy. Eighty per cent of infants born with this disease die in their first year of life. Typically they are hospitalized for all of their short lives. The problem is complicated by the fact that the test for such diseases, amniocentesis, is not necessarily safe or accurate. These questions need careful discussion among us. Such discussion, however, must not take away the fact that in almost all cases abortions should not be legal.

2. As part of a re-written law we must urge for a more precise definition of the Therapeutic Abortion Committees (TAC). If there is a new law, problems of the TAC interpreting the law will be reduced.

In the absence of such a change we should push that: a) the TAC be composed of a doctor, a lawyer and a social worker. As mentioned before, the TAC is really deciding a legal issue not a medical one; b) the provincial government should monitor TAC's carefully to determine grounds now given for abortion and interpret the word health on a province-wide basis. This may not be left to the committees; c) all doctors and nurses who prefer to opt out of abortions procedures be allowed to do so without penalty.

3. Although it is crucial to tighten up the law, it is not enough to ensure only the right-to-birth. We must work for legislation that will provide a platform for a right-to-life. The law must affirm the couples responsibility to secure the rights of the child.



A Pro-life bill

The Queen brought the constitution back to Canada amidst celebrations and some measure of pride, but, as Christians, do we really have reason to be proud? Parliament approved a Charter of Rights which deliberately excludes protection for the rights of unborn children, and Parliament no longer has control over life and death issues, because the courts will now become the forum for such decisions. The law on abortion, however, still only deals with *symptoms*, and for Christians who wish to address root *causes* one positive course of action taken recently in the U.S. might well be followed here in Canada.

It has been recognized in the U.S. that there is a great deal wrong with the federally funded teenager "family planning" services and the ubiquitous Planned Parenthood. A new approach, introduced first in the form of the *Adolescent Family Life Bill* by Senator Jeremiah Denton (ridiculed initially as the "chastity bill", but supported by the National Right to Life Committee, the National Urban League, the National Conference of Catholic Bishops, the Human Life Lobby and many others) was passed by a courageous and farsighted Congress. As Eunice Kennedy Shriver testified, "no more money is needed for the mechanics of birth control or more value-free sex education. We need efforts that strengthen family commitment and marriage and get at the problems that lead adolescents into early sexual activity."

As a result of the new legislation, grants will be made for research, services, and pilot prevention programs and, of course, services which deal directly with pregnant teenagers. The new agency will not allow abortion counselling; the alternative of adoption is strongly urged; both contrary to Planned Parenthood methods. Church groups, and groups with religious affiliations are to be encouraged to apply for grants, as these institutions are considered part of the solution. One of Senator Denton's chief goals (as reported in *Christianity Today*) is to "restore a sense of the sanctity of marriage in America and he feels that there is no better place to begin than with today's adolescents."

So, here in Canada, if Christians wish to act, why not pressure Governments for public funds for such forms of counselling. If we truly are to obey the commandment of love then surely the Christian alternative must be made known, must be offered to all, and every resource possible be made available to those in need of support.

Mrs. De Vos

Needed: a policy that goes beyond opposition to abortion

We are faced with a twin evil of reducing life to the economic dimension and viewing the opposite sex as a sexual object. This leaves little room for an understanding of life that respects the integrality of human existence as being created in God's image and called to reflect God's likeness in each aspect of life.

In such a broken world, a government must deal with the reality of the situation. It's public policy should contribute to a more healing wholesome integral way of living. Unless a people, a nation, a culture rediscovers what it is to live in all of its activities in obedience to God's central love command we will end up with a way of death.

We can't limit the issue to the abortion question. That is something after the fact. We should try to encourage and help implement as many prevention programs as possible.

Gerald Vandezande is Public Affairs Director of the CJL Foundation [also know as The Citizens for Public Justice].

The government should provide funding though not operate clinics and homes for mothers with "unwanted" pregnancies. Several doctors suggest that their reason for performing abortions is out of fear that the woman may decide to keep the child at first only to reject it when the going gets tough. The government should ensure that there are enough agencies so that women have the opportunity to develop a close relationship in this critical decision-making period.

We noted earlier the high incidence of poverty among single parent families. Being a single parent is hard enough without having to assume the responsibility of a full-time job while there are pre-school children. A guaranteed adequate annual income for those single parents who choose to work in the home could be a start.

Such an income will not guarantee a good family; or love. Neither will it avoid potential abuse. Nevertheless, it allows a family some material support in those first critical years. (See box: "Justice for the Poor").

Many other social policies need attention to form a full pro-life bill. We should make it a priority to draft such a preventative and supportive bill for Parliament. (See box: "A Pro-life Bill").

Justice for the poor

"In Canada, a mother of two deserted by her husband faces a descent into a desperate world. In Ontario, her family benefits will amount to $431 a month. That's about $5,000 less than some poverty lines. Housing is remote, noisy, crowded and often in violent neighbourhoods. Shopping for clothing or food is slow and humiliating. The children are cut out of most activities and often face mockery for old clothes and no toys. Unless she can get a part-time job the kids won't make it on school trips. She can't get a job with no day care. If she does earn a bit extra, the rent goes up and the benefits go down, leaving her back where she started. She is on a treadmill and the pace becomes harder as inflation slowly drives her income down. And there is no escape, no end in sight.

Single mothers have an alarming rate of poverty. In 1976, 42.8 per cent were in poverty compared to 8.2 per cent for male-led families. This is not only high, its *rising* while the comparatively much lower male level is decreasing.

People under 24 and over 70 have high rates of poverty. Of families headed by a person under 24, 18.3 per cent are poor and its a whopping 42.23 per cent for individuals. Of families led by a person over 70, 23 per cent are in poverty and for individuals over 70 it's 58.1 per cent.

If we consider not just income tax but also such things as sales and excise taxes (60 per cent of our taxes are *non-income taxes*) we find that a person with a $4,000 income pays 57 per cent of it in taxes, while a person with a $10,000 income pays only 38 per cent. The idea that government policies and the tax system favour the poor is a myth. As a percentage of their income, the poor constitute perhaps the most highly taxed group in the country.

If, on top of this, we consider all those government programs which are directed largely to the profit of the more wealthy — such as highway building, national parks, housing subsidies — then we find a government which does not do justice to the poor but heaps additional burdens on them.

Government policy should first seek to ensure that social problems are halted before they are begun and should support the growth of cohesive, self-reliant communities. This will involve preventive, as opposed to compensating, legislation in the areas of occupational health and safety, agricultural and industrial policy and the environment. It will involve such things as tax incentives for socially responsible companies who provide worthwhile job opportunities. But, as all the causes of poverty are not likely to be eradicated immediately, we need policies to give life to those who are already suffering.

Over half of the government transfer payments go to families above the poverty line (a total of $4.7 billion in 1976). If we consider this along with a very conservative estimate (10 billion) of the percentage of "tax expenditures" which go to families above the poverty line, we have a total of some $15 million in transfers which go to those who are not poor.

In place of present income supplement programs, a guaranteed adequate annual income should be provided to: those single-parent families, headed by either men or women, where the parent chooses to work in the home while the children are young.

Excerpts taken from **Justice for the Poor.** *An eight page Political Service Bulletin prepared by the CJL Foundation.*

Support services

It is easier to set standards like a tighter abortion law than it is to deal with the messy problems that arise when people violate those moral or legal standards. Some have argued that we must develop a full support system before we can in good conscience change the abortion law.

There is something to that idea. We do have a lousy law. We do have a rubber stamping process in most TAC. Nevertheless, at the root of it all, couples are still trying to get rid of their own children. The problem does not lie first of all with a doctor, a committee, a law or some external factor. It lies with the parents and the choice they have made in their hearts.

Counselling a couple (and often only the woman) making such a decision requires intensely personal support for both the child and the parents.

1. We should explore the possibility of setting up homes and clinics for unwed mothers and/or mothers with unwanted pregnancies. (See box: Mount Carmel).

2. We should actively participate in groups such as Birthright that provide counselling. We should develop a system of counselling for the male involved as well.

3. Mutual care homes can be established. These homes give a woman room and board in exchange for tutoring, cleaning, or company. Such homes must be carefully selected to ensure that the woman receives the necessary support. It is also important to provide group sessions for sharing among parents in such homes.

4. After-care is also very crucial. If the mother or couple decide to keep the baby, they will desperately need support after the initial excitement wears off. They not only need diapers, undershirts, and sleepers but especially someone to talk to about the little things that become so big at that time. They also need time to themselves.

Presently government funding for social services is being cut back. While we work to change the law we must spread a safety net for those who are not cared for in our social service system.

5. Prevention programs should be set up. If we simply focus on abortion, we are typically dealing with the *results* of a problem.

People involved in unwanted pregnancies suggest that the fundamental problem behind abortion is the abuse of sexuality. They decry the fact that sex before marriage is considered okay but getting pregnant is not. We must recognize that this is the accepted standard when we begin a preventative program.

Society's solution is to make birth control information and contraceptives more available. But the lack of information or contraceptives does not prevent the right problem. The real issue lies in the lack of sexual morality in our homes, schools and churches.

The disastrous identification of sex with love leads to all kinds of confusion. What is needed is a thorough-going re-education on present attitudes and emotions about marriage, sexuality, dating, etc. This challenge must begin with parents and also be communicated to children.

If I may be permitted a remark as a male — it is particularly boys and men that need such a re-education. The assumption is that the girl/woman must say "no". *She* must see to it that she is without worry from pregnancy. *She* bears the responsibility for any surprise pregnancy.

Sexuality education programs for parents first and then for young people and children must be the priority for every church and school. It should not look at sex simply as a biological function, but should explore the many aspects of male-female relationships.

We must start in our homes and schools so that we don't impose our sometimes confused attitudes toward sexuality on others. We can then take such a program to every school PTA and classroom in the country. These steps will not stop abortion, but they may prevent more people from making phoney demands or having false expectations concerning sex.

Mount Carmel Clinic

On the banks of the Red River in Winnipeg, Manitoba stands a small clinic which as received nationwide attention for its work with mothers of unwanted children. Mt. Carmel Clinic deals with the needs of the women during pregnancy as well as after the birth of the child.

A number of services are provided.

Pre-natal classes: These classes are offered to the mother to prepare her for the birth process.

Counselling: The expectant mother receives counselling that is designed to help her accept herself as a pregnant person. She also receives guidance in making decisions about her future.

Parenting skills: For those who plan to keep their baby, a class is offered that teaches them basic skills such as holding a baby, bathing it, and feeding it.

Nutrition counselling: Mothers are taught the basics of nutrition. They learn which foods provide a healthy and adequate diet for themselves and their child.

Free milk: During the last trimester and for as long as the mother nurses the child, Mt. Carmel will provide free milk.

Education: By the use of their day-care centre and through counselling. Mt. Carmel Clinic encourages the woman to continue her education both during and after the pregnancy.

For mothers who wish to give their child up for adoption, Mt. Carmel puts them in contact with Children's Aid of Manitoba at any time the expectant mother feels ready for it. In addition to this, continued counselling is available to help them adjust to the grief of giving up a child.

For those who keep the child, post-natal classes are available to continue assisting them in caring for their child, as is continued counselling.

An important aspect of the services is continued health care for the mother and child provided by the doctor who has seen her throughout the pregnancy and who delivered the baby.

In the future Mt. Carmel hopes to expand its services to include classes on knitting, sewing and cooking. This will hopefully become a reality in the new facilities which will be going up in the near future.

What can I do?

As you've read the preceding pages, you may have noticed several ways you could personally become involved in prevention, support or advocacy on the abortion issue. That's good. It is important that you sort out your gifts and respond in the way best suited to you. But the key is to see the direct link between becoming informed and becoming actively involved. Below is a "shopping list" of other possible actions:

1. Adopt or foster a child into your household that is unwanted by her parents.

2. Talk to your doctor about his position. Ask him to explain specifically problems he faces, tough decisions he faces and pressures put on him. Do the same with nurses you may know. Go with the intention of dealing with his concerns, not simply informing him of your views.

3. Provide financial support for Mr. Dehler and Mr. Borowski's court cases.

4. Have a pro-life get-together in your neighbourhood to discuss our attitudes towards the unborn.

5. Demonstrate by your community involvement that you are concerned with a broad range of pro-life issues.

6. Develop contact with your MP. Again, don't simply begin by telling him how *you* feel. Try to understand the stumbling blocks he sees to changing the abortion law; a guaranteed annual income; funding for clinics, etc. Take those concerns seriously and respond to them precisely.

7. Contact your provincial member to ask him what can be done about changing the rules for abortion, i.e.) the meaning of the word "health"; monitoring reasons given for abortion by the Therapeutic Abortion Committee (TAC), and changing the membership of the committee. Ask how far he will push this within his party.

8. Professionals such as social workers, doctors and lawyers could consider forming a small group to educate within their profession.

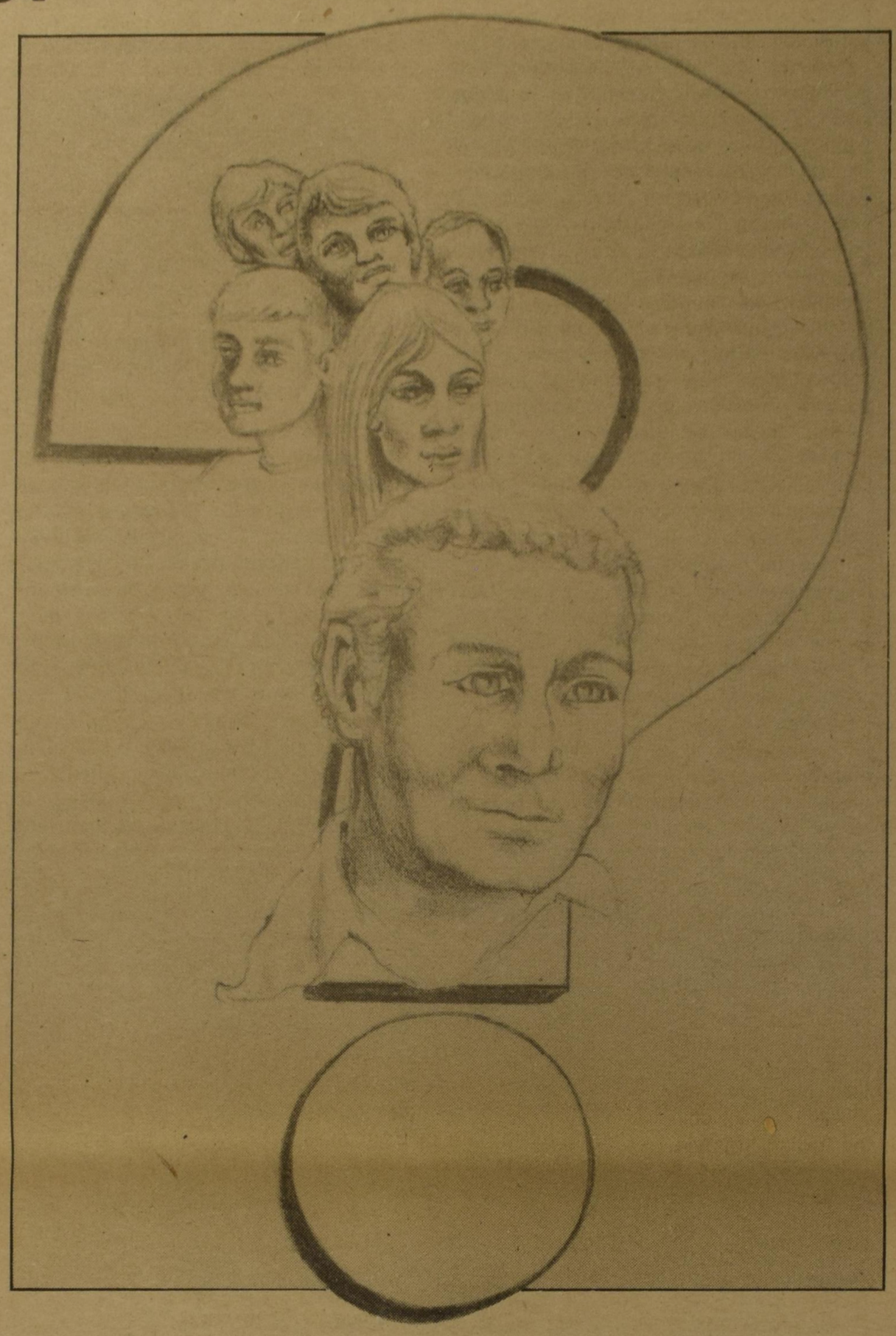
9: Be sure books advocating a pro-life stance are available at various libraries around town.

10. Last but not least, spend twice as much of your time talking to those who hold the pro-choice position as with those who hold a pro-life position. Don't assume anyone who holds a pro-choice position is a demon. Do you understand *why* they take that position?

There's ten suggestions for you to consider. No doubt you can think of ten more. It is crucial that we *act* on some of them. Let's as a community always be ready to learn from each other and lean on one another's strengths.

Let's face it, we do have a lousy law. We do have Therapeutic Abortion Committees rubber-stamping requests. There is aggressive promotion of some pretty shoddy thinking that encourages many women to opt for abortion. But at the root of it, human beings are still trying to rub out their own children.

We must find new and creative ways to show support for those who struggle with an unwanted child. The stakes are enormous.



Life-action: A place to begin

Life-Action is a group of people associated with the Pro-Life Movement in Woodstock, Ontario, who go out to care for families in need to make our Community more "Life" loving. Referrals come from the Children's Aid Society, Health Nurses, Information Oxford and Telecare. Life-Action reaches out to people who are often too embarrassed to ask for help. Often families adopt families.

We have approximately six calls of needy people a month. One volunteer gives confidential help until the client seems to be on their feet or their circumstances change. In our area we have mainly single parents who call when they move on their own and need furnishings; or when a new season arrives and they need clothing for their baby or toddler(s).

We also receive many calls from separated women who have spent time at the Women's Emergency Centre. When they move on their own with their child(ren) they call for material aid. We follow this up with weekly visits to give moral support and where possible Christian counseling.

We find that single parents help one another. They babysit each other's children. Many times they provide a temporary room for a new unwed girl. They also pass on our telephone number when they are in desperate financial need.

We receive at least two calls a month for groceries. We always visit the mother first and find out her needs. Then we shop and bring it to her. We have had to be careful to discern who is needy and who is greedy. In these cases we explain our service to them in loving but decisive or "disciplinary" terms. Let's go over your income and see if we can help you budget.

All of our volunteers in action find it a very worthwhile and special project. Jesus came to bring love and peace to the world. We certainly feel to have identified with Him. Our overall theme is Matthew 25: "When I was hungry you gave me something to eat. When I was naked you clothed me."

Mary Schadenberg is president of Life-Action in Woodstock

A word of encouragement

In conclusion, let us remember the words of scripture as they prompt us to a life of service. Our God sent His Son to bring justice (Isaiah 42). This Jesus identifies with all those who are in need of God's justice (Matthew 25). Jesus is both our King and our suffering servant. Listen to the Word of God:

Here is my servant whom I uphold,
my chosen one in whom my soul delights.
I have endowed him with my spirit
that he may bring true justice to the nations.

He does not cry out or shout aloud,
or make his voice heard in the streets.
He does not break the crushed reed,
nor quench the wavering flame.

Faithfully he brings true justice;
he will neither waver, nor be crushed
until true justice is established on earth,
for the islands are awaiting his law.

Thus says God, Yahweh,
he who created the heavens and spread them out,
who gave shape to the earth and what comes from it,
who gave breath to its people
and life to the creatures that move in it:

I, Yahweh, have called you to serve the cause of right;
I have taken you by the hand and formed you;
I have appointed you as a covenant of the people and light of the nations,
to open the eyes of the blind,
to free captives from prison,
and those who live in darkness from the dungeon.

(Isaiah 42:1-9)

Then the King will say to those on his right hand, 'Come, you whom my Father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you made me welcome; naked and you clothed me, sick and you visited me, in prison and you came to see me.' Then the virtuous will say to him in reply, 'Lord when did we see you hungry and feed you; or thirsty and give you drink? When did we see you a stranger and make you welcome; naked and clothe you; sick or in prison and go to see you?" And the King will answer, 'I tell you solemnly, in so far as you did this to one of the least of these brothers of mine, you did it to me."

(Matthew 25:34-40)

What did you think?

These eight pages are intended to be a discussion starter; an orientation to some aspects of the "abortion issue." There are several aspects that weren't covered and some were touched on all too lightly.

Please take some time to tell us what you think. If you have improvements, questions or better alternatives please send them to us. This crucial topic needs the participation of the Christian community.

A word of appreciation to the CJL Foundation for the constructive suggestions on content as well as some funding to bring it to print.

CJL has placed the abortion issue on its agenda for future research and policy formulation. Your response to these pages will also be shared with them. In this way, you can directly aid their research on this issue.

Share your thoughts. We'll see to it that they are used to develop a fuller pro-life position. Send your comments to: Ben Vandezande, c/o Outreach Niagara, 100 St. Paul Street, St. Catharines, Ontario L2R 3M2

Credits

The material in these pages is based on a research-action project conducted by Outreach Niagara's co-ordinator Ben Vandezande. It was prepared in order to help individuals and groups get an introduction to a complex subject.

Finally, thanks to all of the people who contributed comments, suggestions and corrections in order to improve the various stages of the research:
Editor: Ben Vandezande
Copy Editor: Sally Jongsma
Graphics: Doug Roorda

missionary conference in Calgary, Alberta. We stopped for a visit among the Blackfeet in Montana and stayed with a wonderful Christian doctor who was practicing medicine and trying to evangelize the tribe.

After an evening service at which several people accepted Christ, the doctor told me that a Rocky Boy Cree medicine man was performing a ceremony in the area that night. Seeing it as an opportunity for witness, we walked to the building where it was being held and found the ceremony in full swing. We sensed a real clash of spirits as we entered but stayed because we knew that we were in a place where the Lord could use us to do battle for Him.

The doctor arranged for me to give a short talk, and I spoke on the fact that since Christ was the ultimate sacrifice, there was no need for animal sacrifices. All we need do is accept the work that Jesus did on the cross, and we could know the forgiveness of sin.

I prayed at the end of the talk but gave no invitation for salvation. However, on the way out, a woman stopped us and asked that we accompany her home. We shared the Gospel with her family and were privileged to lead them all to the Lord. A church begun by that family is still growing today — all because we brought the Lord to the Indians where they were.

Before his life-changing encounter with Jesus, Paul was a violent, militant leader who travelled his country to persecute and kill Christians. The fact that the Lord used him as the greatest evangelist and teacher of all time should encourage us to reach out even to the militant, radical Indian leaders.

I know a woman in South Dakota who prays daily for the salvation of the leaders of the American Indian Movement. She sees the potential in them to be used in a great way by God. If we accept the challenge in the power of the Holy Spirit, we could be evangelizing someone who might become an "Indian Apostle Paul."

It would be easy to go overboard with this type of evangelism and possibly compromise our beliefs, so some kind of judgment needs to be exercised in witnessing. I remember visiting a family of Indian believers a couple of years ago and seeing a poster in their home advertising a church family camp which featured gourd dancing and a pow-wow. This distressed me because they appeared to be compromising their Christian beliefs by encouraging participation in ceremonies which are such an integral part of Indian religious tradition.

Many Christians have been trapped into believing that Indians will be attracted to Christ by mixing the Indian religions with Christianity. We need to be very cautious about this — Christianity does not need to be watered down. It can withstand attack and should always be proclaimed boldly.

In order to avoid such possible conflicts, Native American Christians need constantly to be questioning their actions and measuring them against Biblical standards. We should be wise and discerning about our involvement in borderline activities. With Jesus Christ as a guide, we will be able to decide whether or not to participate in the old tradition, attend pow-wows or keep the old fetishes.

There are many ways we can strengthen the Indian church. One of the best is to recognize what it is: a group of baptized Indian believers who meet together to study God's Word, worship Him, and fellowship together. In other words, the basic function is the same as that of any other church.

We should allow the Indian church to worship Jesus in its own way. We should encourage singing to praise Him in the native language, with native instruments. We should allow the order and times of the services to coincide with the Indian lifestyle.

Most importantly, we should encourage native leadership in the churches. They must become self-governing, self-supporting, self-propagating and self-educating in order to remove the stigma of the "white man's religion."

When CHIEF (the Christian Hope Indian Eskimo Fellowship) was organized five years ago, we took a survey of most evangelical Bible colleges and seminaries to find out how many Native American young people were preparing for the ministry. We found only 37, and found also that the average age of the few Indian pastors we have now is 52. This means that if we don't win, counsel and guide our Indian young people to Christ and His service, we will be without any leadership for the Indian church in another ten years.

The only way to produce new leaders is to win more young Indians to Christ and get them involved in the church.

We must educate these young people so they will be able to preach and teach sound-in-the-faith, Biblical, evangelical theology — within Indian culture. There are many parts of Indian history and legends that can be used to relate Bible stories such as creation, the flood, and prophecies of a coming Messiah. We must relate the Gospel to the Indian within his culture, just as Paul did for the Gentiles. If we walk in the Spirit and do all to the glory of God, then we will have few problems deciding which parts of the culture are acceptable and which are not.

Strengthening the Indian church is an issue that needs to be dealt with now. If it isn't, the Indian church will become stagnant, powerless and ineffective. We must take an honest look at Indian culture, accept with pride the Indian heritage that is wholesome and good, and trust the Holy Spirit to guide us in establishing true Indian churches — true to the Word of God.

MP commissions Dutch study

An attractive brief *History of the Dutch People* is made available by Mr. Peter Elzinga, member of Parliament from the Pembina riding, Alberta. Mr. Elzinga commissioned the mini-history by the Library of Parliament. Louis Massicotte of the Research Branch conducted the study.

The 63-page survey covers the roots of the Dutch people; the rise and decline of the Dutch Confederation (1568-1795); and, the founding of the Kingdom of the Netherlands to the present. The study is well written, singling out the highlights. It may not do full justice to the spiritual roots of Dutch history.

A special feature are the appendixes, which list all the rulers, heads of state, and monarchs from Dirk I (922-939) to Queen Beatrix. There is a list of all 45 Prime Ministers since 1848. The national anthem in English is also included.

The research paper should be of interest to high school students and other people interested in their Dutch background. Mr. Elzinga requested the study because of his interest and background. He is interested in the multicultural programs which promote heritage studies.

He was born in Canada, but his parents came from Holland. Elected in 1974, he has gained prominence for his defence of capital punishment, right to life position, and belief in freedom of religious broadcasting. His parliamentary colleagues recently elected him as their representative on the National Executive of the PC Party.

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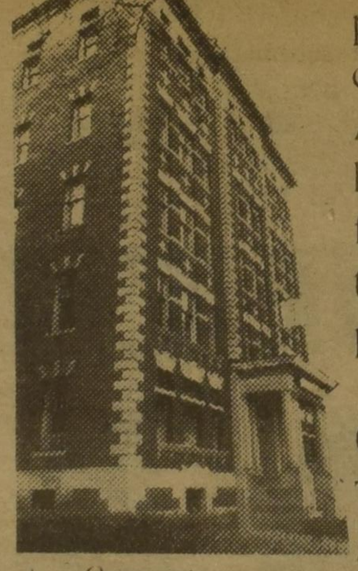


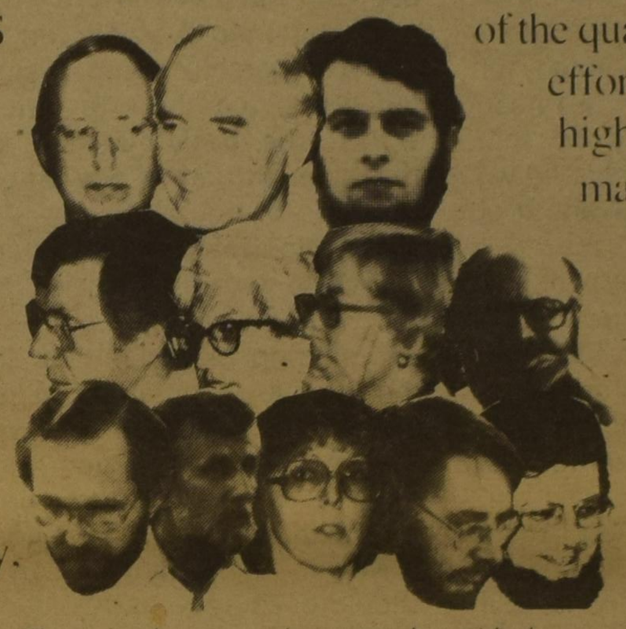
Our mortgage comes due by June of this year.

Our goal

The goal of this 25th anniversary campaign is to put the AACS on a firm financial basis. We ought to pay off a $225,000 mortgage before the 9% interest becomes 20%. We need to discharge $250,000 in other loans in order that our income will go into action rather than interest payments.

Our request

There are many strategies at work in this campaign, but the main request is that each Reformed family and single adult make a donation of $25 right now to the mission of the AACS. It's not much to ask. And think of the quantum leap this effort of Christian higher learning can make in North America. With your support we'll be better able to bring the glory of Christ to bear on scholarship. That, we believe, is close to the hearts of the entire Reformed community.



These are the men and women who guide the destiny of the AACS. From West to East they are the members of the Board of Trustees: British Columbia: Dr. Edward Piers; Alta., Sask., Man. & N.W. Ont.: Rev. James Joosse and Dr. Harry Groenewold; Western U.S.A.: Dr. John Vander Stelt; Eastern U.S.A.: Dr. John W. Van Dyk; S.W. Ont.: Mrs. Karen De Waal; Niagara Peninsula: Mr. Graham E. Morbey and Mr. Ben Vandezande; Central Ont.: Rev. Dick Pierik, Ms. Betty Westrik and Mr. Bert Witvoet; Eastern Canada: Dr. Henk Van Andel.

Please consider this request prayerfully and respond positively.

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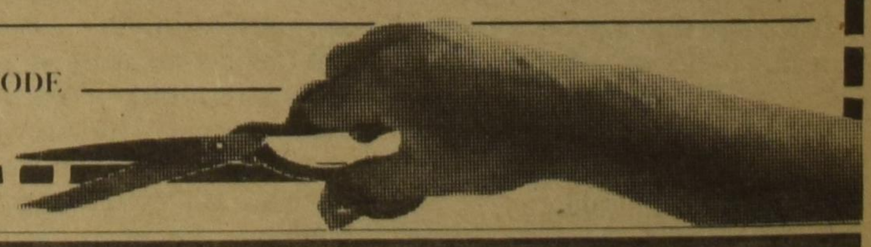


Support the mission of the AACS

Dutch

Grimsby Olympics

Op 23 februari 1982 werd er een Opa en Oma Olympic gehouden in Shalom Manor. De dag werd gevuld met verschillende activiteiten. Een van de inwoners, Mr. E. Bokma (oorspronkelijk van de Jarvis area) maakte dit gedicht over deze dag.)

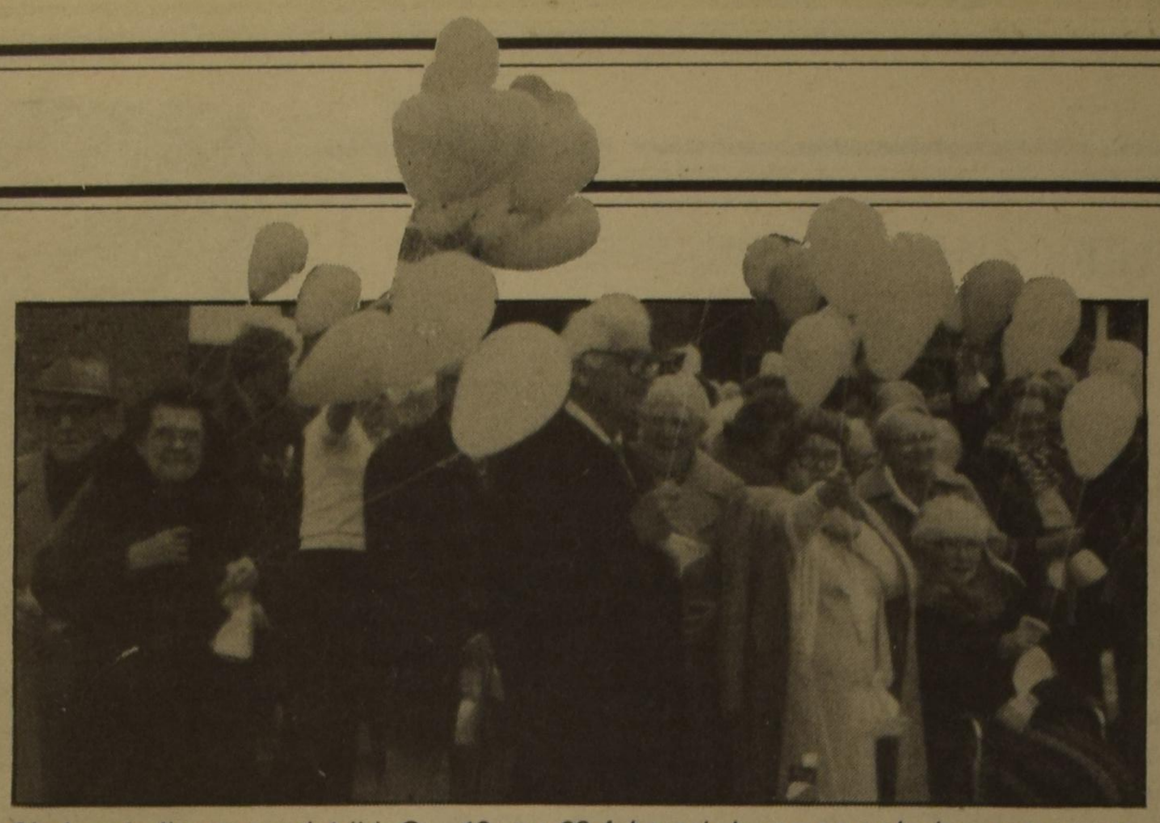
Grimsby Olympics
Het feest van O en O
is goed geslaagd, o zo.
De jaren mochten ons niet hind'ren,
Wij vierden feest als oude kind'ren.
Maar wij worden, gij mocht het weten,
Liever ,,De Jeugd van Gisteren''
geheten.
Wij startten dan om klokke tien.
Elk deed zijn best, dat kon men zien.
Door sjoelen, kegelen en de rest
Werd ieders sportmanship getest.

Het keukenpersoneel was in
zondagse habijt
Zeer netjes, een mirakel zogezeid.
Om zeven uur was er parade.
We sloegen het alleen met
genoegen gade.

Dan klonk het hier en dan weer daar:
Hoe kregen ze het voor elkaar!
Het was een pracht die vele bloemen
Wier namen ik niet eens kan noemen.

Ook Mary, Bep en MaryAnne,
Onze keukenprinsessen waren daar.
Ze liepen daar van zessen klaar
Met hoeden groot en hoeden klein;
Zij pastten in het blij festijn.
En helemaal geen keukengeuren
Van uien, garlick of radijs.
ik dacht, ze krijgen vast een prijs.

Dan hadden wij ook nog een koor.
't was bij gebrek aan beter, hoor!



Shalom ballonnenwedstrijd: Om 12 uur 23 februari, kwamen vele inwoners van Shalom naar buiten om hun balonnen op te laten. Mrs. Smith, (voorheen te Sarnia) werd winnares in deze wedstrijd. Haar ballon werd gevonden in Warwick, zo'n 30 mijlen ten noord-westen van New York City.

Ze zongen luid, op maat, zeer rap.
Hun loon was daav'rend handgeklap.

Toen nog worst met een augurk en kaas
En een slotwoord van de grote baas,
De chairman der diakenen.
Men zei het was een prijzend woord.
Ik heb het niet verstaan maar wel gehoord.

Tot slot zongen wij 't Wilhelmus
Maar 't moet hier gezeid
Dat is voor ons verleden tijd.
Wij zongen ook O, Canada,
Hoe groot van zee tot zee;
En iedereen zong mee.
Gij zijt ons nieuwe vaderland,
Wij hebben ons hart aan u verpand.

Als je 't mij vraagt...

Van wie mogen we verwachten mee te betalen aan de kosten van Christelijk onderwijs? [3]

In mijn twee vorige praatjes heb ik eerst de nadruk gelegd dat de ouders in de eerste plaats en de Christelijke gemeenschap in de tweede plaats verantwoordelijk geacht mogen worden voor de kosten van Christelijk onderwijs. Toen heb ik een lans gebroken voor de stelling dat ook de niet-Christelijke gemeenschap om ons heen met enig goed recht gevraagd kan en mag worden om mee te helpen betalen voor onze scholen. Aan het slot van mijn laatse artikel heb ik in het uitzicht gesteld om u wat te vertellen van mijn ervaringen in dat opzicht.

Welnu, ik heb een paar persoonlijke brieven geschreven aan enkele mensen, die ik vanwege mijn werk al jaren lang ken. Vijf brieven in totaal. Alle vijf wisten wel dat ik me bemoeide met een Christelijke school in de stad, dus kon ik gemakkelijk over de school beginnen te schrijven. Volledigheidshalve laat ik hier de brief volgen, vertaald in het Nederlands:

Geachte Heer Zo en Zo:

Ik ben Syrt Wolters, u wel bekend. Ik ben bestuurslid van de Victoria Christian Education Society, die het beheer voert over de ,,Pacific Christian School'' aan Agnes Street, u weet wel, aan de hoofdweg naar Royal Oak.

Ik kom tot u met een dringend verzoek: Als u straks besluit welke liefdadigheids instelling u gaat begunstigen met uw belasting aftrekbare donaties, wilt u dan denken aan onze school? In dat geval steunt u dan een liefdadigheids instelling die de belastingbetaler elk jaar zo'n slordige miljoen dollar bespaart aan belasting voor de openbare school. [Welke andere liefdadigheidsinstelling bespaart belasting?]

De Pacific Christian School is opgericht door een kleine groep ouders die ernst maakten met het onderwijs voor hun kinderen en vast besloten waren om te doen wat mogelijk was om voor hun kinderen een school te stichten waar alle vakken onderwezen worden vanuit een Christelijk perspectief, omdat ze overtuigd waren dat ,,de toonaangevende'' mentaliteit van de maatschappij van morgen gevormd wordt in de scholen van vandaag.

De Pacific Christian School opende haar deuren in 1960 aan 43 kinderen verdeeld over de klassen 1 tot 6 in een school met drie lokalen en twee onderwijzers. De begroting van het eerste school jaar was beneden de

Vervolg op pagina 14

J. VanHarmelen

Bar en Bat Mitzva

Het artikel over de Joodse Sabbat IV c, March 12, 1982, eindigde met de volgende zin: ,,Hier en daar vindt men ook een Bar Mitzva, een dochter der wet, vele Joden noemen dit echter non-Orthodox!'' Dat moet zijn: een Bat Mitzva!

Uit de bijbelse geschiedenis weten we dat Bar zoon betekent, en Bat dochter. Dat is ons natuurlijk de een of andere keer wel eens verteld. Ik behoef maar een paar namen door te geven en u weet het al weer. Simon Bar Jona, Barabbas, Bar Jezus, Barnabas, Bar Timeus. Deze namen kunnen als volgt omschreven worden: Simon, zoon van Jona, zoon van Abba, zoon van Jezus, zoon der vertroosting, zoon van Timeus.

Bath of Bat betekent dochter (Vroeger schreef men het met th en zo vindt u het ook nog in veel bijbelvertalingen. In de nieuwere Joodse boeken schrijft men echter Bat. Er zijn verschillende Joodse uitdrukkingen en namen waarin Bat dochter betekent. Bat-Kol b.v. dochter van de stem, een mooie uitdrukking voor de echo. Theologisch is volgens de Joden de Bat-Kol, de stem die sprak tot Abraham, Mozes, David, Nebukadnezar e.a. Hebben zij de echte stem uit de hemel gehoord of slechts de dochter er van? Hoewel het erg interessant is te weten wat Maimonides over de Bat-Kol geschreven heeft, kan ik daar nu niet op in gaan. In het Hooglied (7:4) wordt de poort Bat-Rabbim genoemd, wat betekent: de dochter van velen, vrij vertaald: de poort van de volkrijke stad. En dan Batseba natuurlijk, de dochter van de eed is de betekenis van haar naam, ze wordt ook wel Batsua genoemd, en dat betekent dochter van voorspoed. Bar en Bat Mitzva betekent dus: zoon en dochter der wet.

Een Joodse jongen die dertien jaar wordt, wordt op die dertiende verjaardag, naar de Joodse kalender, een zoon der wet. Hij wordt dan om zo te zeggen meerderjarig. Vanaf dat moment wordt hij onderworpen aan alle verplichtingen en mag hij genieten van alle voorrechten die te maken hebben met de vervulling van de verschillende geboden.

Nu eenmaal de Joodse jongens van bijna dertien jaar met het oog op hun bevordering tot zoon der wet een belangrijke plaats in de synagoge mogen innemen, heeft men er op gewezen dat meisjes van twaalf jaar zeer zeker een periode van vrouw worden doormaken, en waarom zouden zij dan ook in de synagoge niet op gelijke wijze haar plaats mogen innemen? Dat was voor vele Joden een ontstellende vraag. In alle orthodoxe gemeenten zijn de mannen en de vrouwen van elkaar in de synagoge gescheiden. Er zijn zeer strenge en mindere strenge orthodoxe groepen. Bij de strengste worden zelfs kleine meisjes niet toegelaten in de mannenafdeling, maar bij de minder strenge mogen de kleine meisjes bij haar vaders en broers zitten. Als een meisje echter haar puberteit bereikt moet ze bij haar moeder in de vrouwenafdeling gaan zitten. In de zeer strenge orthodoxe gemeenten mogen de grote meisjes de mannen geen hand geven, soms mogen ze zelfs niet zingen op een plaats waar ze door mannen gehoord kunnen worden!

In de niet-orthodoxe gemeenten heeft men de gewoonte om de gelegenheid als een meisje twaalf jaar wordt te vieren. Deze ceremonie noemt men dan Bat-Mitzva, dochter der wet. Men noemt het ook wel Confirmatie.

Reformed Joden en Conservatieve Joden hebben de ceremonie van de Confirmatie ingevoerd. Men zag er een middel in om de jonge vrouwen net als de jonge mannen te instrueren en hen vast te houden in het joodse opvoedingsproces nadat ze dertien jaar geworden waren. De bedoeling is om de intellectuele en geestelijke groei van de jongelui te bevorderen en de band te versterken die hen verbindt met de Israelieten die de Wet ontvingen op de berg Sinai, en hun liefde te stimuleren voor God en het Joodse volk. Deze confirmatie heeft gewoonlijk plaats zo spoedig mogelijk na hun dertiende verjaardag. Er is echter ook een stroming die eenmaal per jaar de Confirmatie laat plaatshebben, en wel op het feest van Shavuot (het Pinksterfeest). Grote nadruk wordt gelegd op de verantwoordelijkheid van de jongens en de meisjes!

Heel veel Joden weten geen oplossing voor het probleem dat naast de jongens, die zoon der wet worden, nu ook meisjes naar analogie dochter der wet mogen worden. Ze schrijven openlijk: een ceremonie als Bat Mitzva heeft in een Joodse gemeente geen zin. Immers de Bar Mitzva is niet anders dan een publieke erkenning van het feit dat een jongen nu deel maken kan uit van een bepaald quorum van mannen dat noodzakelijk is voor een dienst der gebeden, of een dienst om de wet te bestuderen, en dat hij nu geroepen kan worden om de wet in de synagoge te lezen, en dat hij nu voortaan phylacteries behoort te dragen.

Aangezien de vrouwen verontschuldigd zijn van alle geboden die aan bepaalde uren van de dag gebonden zijn zoals b.v. het bidden met een bepaald quorum, en het dragen van phylacteries, is er als een meisje twaalf jaar wordt niets publiek te erkennen want er is geen enkel gebod of voorrecht voor te vrouw aan te wijzen.

De orthodoxe Joden staan er op dat er voor zo'n meisje van twaalf jaar, als de ouders dit wensen, in de gezinnen aan dit feit aandacht wordt besteed maar dat er voor zo iets als een Bat Mitzva in de synagoge geen plaats is. Ook heeft men op de Confirmatie tegen dat deze ceremonie van de Christelijke Kerk is overgenomen, al heeft men er dan een joodse inhoud aangegeven.

Zei men vroeger: feminisme en joods-vrouwenleven krijgen elkaar nooit, er is in de Joodse kring een sterke stroming voor de gelijkheid van de vrouw waar te nemen. En in de dienst die ik bijwoonde speelde de vrouw van de Rabbi een grote rol, terwijl ook een meisje van een jaar of zestien geroepen werd om de wet voor te lezen.

J. Van Harmelen

Dutch

Als je 't mij vraagt

Vervolg van blz. 13

$10,000.00! Enkele jaren later werd er een vierde lokaal bij aangebouwd.

We zijn nu zo'n twintig jaar later. U moet de school nu eens zien! Achttien leslokalen, een volledig uitgeruste gymnastiekzaal, een schoollaboratorium en een bibliotheek, waar iedere schoolbibliothecaris trots op zou kunnen zijn! Dit alles ten behoeve van bijna 400 leerlingen, verdeeld over een kleuterklas tot klas twaalf. De school heeft nu 20 leerkrachten die zich allen met hart en ziel aan hun taak geven. De laatste drie jaren groeide de school zo snel dat in twee opeenvolgende jaren de school uitgebreid moest worden, wat meer dan $750,000.00 kostte! Moet ik nog meer aanvoeren om aan te tonen dat de Pacific Christian School een uitstekende reputatie heeft in de gemeenschap? In een tijd, waarin de openbare school het aantal leerlingen ziet dalen met 14% [volgens het Bureau van Canadese Statistieken] ziet de Pacific Christian School jaar op jaar een gestadige groei.

Echter — onze lopende begroting is $700,000.00! Weliswaar krijgt onze school van de provinciale regering een jaarlijkse subsidie gebaseerd op het aantal leerlingen, gelijk aan 30% van de kosten per kind in de openbare school. Voor dit jaar komt dat ongeveer neer op $200,000.00, maar de rest moet door de ouders en de leden van de schoolvereniging opgebracht worden. En voor land en gebouwen wordt geen subsidie verleend.

In de afgelopen jaren heeft een kleine groep van intieme vrienden van de school elk jaar ongeveer 20% van de begroting voor hun rekening genomen door elk jaar met een donatie over de brug te komen. Dat werkte heel goed zolang de begroting niet veel hoger was dan $100,000.00, maar nu met een begroting van $700,000.00 is het voor die kleine groep van vrienden ten enenmale onmogelijk om met 20% van de begroting voor de dag te komen.

Daarom heeft het bestuur besloten om de enig mogelijke route te volgen, nl. de groep van donerende vrienden te vergroten. In de 20 jaren van de P.C.S.'s bestaan heeft het nog nooit een beroep op het ,,publiek'' gedaan. Tot nu toe heeft de school zelf altijd de eindjes aan elkaar weten te knopen met alleen de hulp van die kleine vriendenkring. Dit mag wel merkwaardig heten, want de meeste ouders zijn zeker niet in de hoge inkomens klasse. Integendeel, de meeste zijn in de lage of, op z'n best, in de middelklasse. Wel een bewijs wat een hartgrondige overtuiging in staat is te doen. Maar zelfs zo'n vaste overtuiging heeft haar beperkingen.

Intussen schaamt ons bestuur zich niet in het minst deze weg in te slaan. Tenslotte vervult de Pacific Christian School een uitstekende publieke dienst, waar de hele gemeenschap profijt van trekt, tegelijkertijd een aanzienlijke som aan belasting besparend.

Daarom kom ik tot u met 'het dringende verzoek om u aan te sluiten bij die groep van vrienden van de school die jaarlijks meehelpen om te zorgen dat 20% van de lopende begroting binnenkomt. Ik kan u verzekeren dat de ouders van onze leerlingen uw hulp buitengewoon op prijs stellen. Zelf doen ze wat ze kunnen en ontzeggen zich menig ding ten behoeve van de school, ten behoeve van een opleiding voor hun kinderen, waarvan ze overtuigd zijn dat ze die nodig hebben als ze straks zelf hun plaats in de maatschappij gaan innemen.

Gezien de urgentie van de financiele nood van het ogenblik, zou ik persoonlijk bijzonder blij zijn als ik enkele nieuwe vrienden kon verwelkomen, die in staat zijn, maar ook bereidwillig om hulp te bieden van enige substantie.

Een kopie van onze Statuten en van een brochure die onze school beschrijft sluit ik hierbij in voor verdere informatie. Als u gebruik zoudt willen maken van het aangehechte formulier, zullen we dit erg waarderen.
Hoogachtend,

Tot zo ver de brief. Ik stuurde vijf brieven weg en het resultaat was dat ik $1,000.00 ontving met meer dan een compliment over de brief en het werk van de school.

Ik kom meer en meer tot de overtuiging dat onze schoolbesturen een vaste commissie moeten hebben voor het binnenbrengen van donaties. Op mijn eentje ben ik wat gaan grasduinen in mijn ,,research'' omtrent ,,Fund-Raising''. En ik ben verrast over wat beschikbaar is aan lectuur en tijdschriften. Het trof me in het bijzonder dat ze allemaal op zulk een hoog pijl staan. Het heeft op zijn minst mijn ogen geopend voor massa's mogelijkheden die er zijn voor organisaties zoals onze scholen. Ik vrees dat ik mijn boekje wel wat te buiten gegaan ben wat betreft ruimte in mijn kolom; ik zou nog heel wat meer kunnen vertellen over wat ik zo intussen geleerd heb omtrent ,,Fund-Raising.'' Misschien bij een andere gelegenheid.

Syrt Wolters

ROLSTOELENPARADE: *Mrs. Dorst was een van de 15 in Shalom Manor te Grimsby die met versierde rolstoelen in de parade deelnamen, Zij had haar rolstoel omgetoverd in een kinderwagen.*

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THANKS

ZANTINGH: We wish to say thank you to everyone who shared with us our wedding, and also thank you for the cards and gifts.
Mr. and Mrs. H. Zantingh, Shurie Rd., R.R.#2, Smithville, ON L0R 2A0

BIRTHS

HOUWER: Clarence and Marilyn (nee Blyleven), thank God for the safe arrival of their third child, a son, ADRIAN CLARENCE. Born on Tuesday, March 23, 1982, weighing 6 lbs. 9 oz. A new little brother for Christopher and Maurice. Adrian is the 7th grandchild for Albert and Betty Houwer of Caledonia, 5th grandchild for Len and Diny Blyleven of Cayuga, 5th great-grandchild for Mrs. M. Blyleven of Burlington, 10th great-grandchild for Mr. B.H. Veldhuis and 7th great-grandchild for Mrs. K. Gruppen-Moes of the Netherlands.
365 Springbrook, Ancaster, Ont.

MOSSELMAN: With praise, thankfulness and joy to our Lord for another healthy child, we, Cecil and Alida, proudly announce the arrival of LEE-ANNE JACQUELINE on March 19, 1982, weighing 8 lbs. 4 ozs. She is a little sister for Scott. Sixth grandchild and first granddaughter for Mr. and Mrs. John Heinen, Picton, Ont. Third grandchild and first granddaughter for Mr. and Mrs. Dirk Mosselman, Kitchener, Ont.
127 Brucedale Ave. E., Hamilton, ON L9A 1N5

OUWEHAND: Rudy, Jane, Rebecca, Deborah and Robert give thanks to God for his gracious gift of DANIEL DAVID, the newest member of our family. Daniel was born in St. Joseph's hospital in Hamilton on March 29, 1982, with the help of Dr. Roukema. He will join us at 36 Coverdale St. in Cobourg. His proud and happy grandparents are Mr. and Mrs. W. Boonstra of Caledonia and Mr. and Mrs. Henry Zantingh of Smithville. To God be the glory.

MARRIAGES

BARTELS-LOOPSTRA: Rev. W. LOOPSTRA and Mrs. B.A. BARTELS (nee Heyerman), are pleased to announce their marriage on, D.V., April 29, 1982, at 3:00 p.m. in the Cornerstone Canadian Ref. Church, 363 Stone Church Rd. E., Hamilton, Ont. The Rev. Prof. L. Selles will officiate.
Future address: 3 San Pedro Dr., Hamilton, ON L9C 2C4

DEKKER-VANDER DEEN: Mr. and Mrs. Clarence Dekker, of Chatham, Ont. and Mr. and Mrs. Ipe Vander Deen of Strathroy, Ont. are happy to announce the marriage of their children, BARBARA JANE and RICHARD JOHN. This celebration of love will take place on Saturday, May 1, 1982, at 4:00 p.m. in the Grace Chr. Ref. Church of Chatham, Ont., D.V. Rev. Ralph Koops officiating.
Future address: R.R.#5, Strathroy, Ont.

MARRIAGES

DE VOOGD-SPOELSTRA: In the spirit of Christian love and joy, AUDREY and PETER will vow their lives to each other on May 1, 1982, the Lord willing. Mr. and Mrs. Cornelius de Voogd of Chatham, Ont. and Mr. and Mrs. William Spoelstra of Hamilton, Ont. are proud to announce this joining in marriage of their two children. The ceremony will take place at the First Chr. Ref. Church of Chatham, Rev. R. Fisher officiating.
Future address: 1050 Highland Rd., Apt. #10, Burlington, Ont.

ANNIVERSARIES

With joy and thankfulness to our Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

HENRY and GERTRUDE BOERTIEN
(nee Otten)

Their children:
John & Helen — Monkton
Henry & Gladys — Palmerston
Margareth & Ron — Embro
Tony & Sue — Kitchener
Open house will be held, D.V., on Saturday, April 24, 1982, in the basement of the Chr. Ref. Church, 345 Elizabeth St. E., Listowel, Ont., from 3-5 p.m.
Best wishes only.
Home address: 270 Maitland Ave. N., Listowel, ON N4W 3E4

1927 1982
Anjum Strathroy
"The name of the Lord is a strong tower; the righteous man runs into it and is safe" (Proverbs 18:10).

RIENK and PIETJE FEDDEMA
(nee Boersma)

With joy and thanksgiving to God, we congratulate our parents, grandparents, and great-grandparents on the occasion of their 55th Wedding Anniversary, on April 28, 1982, D.V. We wish them the Lord's blessings on this day and pray that he will continue to bless and keep them in his care.
Sjoukje Feddema — Toronto
John & Grace Feddema — Darien Wis., USA
Peter & Marge Feddema — Kitchener
Grace & Ipe Vanderdeen — Strathroy
Jack & Ann Feddema — Strathroy
Ann & Jella Berg — Guelph
Jane & Ed Ryken — Sherwood Park, Alta.
Rienk & Anne Feddema — London and 30 grandchildren and 4 great-grandchildren.
Open house to be held, D.V., April 28, 1982, at Westmount Chr. Ref. Church, Strathroy, from 7:30 p.m. to 9:30 p.m.
Home address: R.R.#5, Strathroy, ON N7G 3H6

Apeldoorn Brampton, Ont.
1932 1982
"If you do not go with us, don't make us leave this place" (Ex. 33:15).

KEES and DICKY VANDEPUTTE
(nee Vanseters)

will be married 50 years on May 4, 1982, D.V.
You are invited to share this happy occasion with them at a reception on May 1, 1982, from 3:00 - 5:00 p.m. at the Fellowship hall (recreation room), Trinity Towers, Holland Chr. Homes Inc., 7900 McLaughlin Rd. S., Brampton, Ont.
We, their children and grandchildren, praise God for his goodness and pray that he will continue to keep them in his care as a testimony of his faithfulness.
With love and congratulations:
Theo & Jacky Vandeputte; Jody, Denise, Robin, Casey, Michelle, Russell
Best wishes only.
Home address: 7900 McLaughlin Rd. S., Apt. #2402, Brampton, Ont.; phone: 453-5350.

ANNIVERSARIES

Acton Smithers
1957 April 26 1982
With praise and thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

JACK and ROSE KRYGER
(nee Deboer)

We give thanks to God for keeping them in his care in the past and we pray that he will continue to be with them and bless them in the future.
Congratulations and love from your children:
John & Leanne
Helene
Debbie
Anita
Home address: Box 2253, Smithers, BC V0J 2N0

1952 April 8 1982
With praise and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

DERK and TRUDY STAM
(nee Landerweerd)

God has kept them in his care in the past and our prayer is that he may continue to bless them in the years to come.
John & Sharon Stam; Valerie — Hagersville, Ont.
Annette & John Stegenga; Karen, Heather, Kelly — Jarvis, Ont.
Harry & Pam Stam — Jarvis, Ont.
Deborah Stam — at home
Home address: R.R.#1, Jarvis, ON N0A 1J0

1952 1982
On April 17, 1982, we hope, the Lord willing, to celebrate the 30th Wedding Anniversary of our parents and grandparents,

WILLEM and ALBERTJE (OP) VANDERBYL
(nee Toering)

Happy Anniversary Dad and Mom, Pake and Beppe. We pray that God will bless you and keep you in his care for many more years to come.
With love from:
Ed Vanderbyl; Lisa — Bailieboro, Ont.
Liz & Don McLardy; Becky — Tottenham, Ont.
Home address: Bailieboro, ON K0L 1B0

1932 April 22 1982
With the words of Psalm 128, we confess: "The Lord has blessed us all the days of our lives. In joy and gladness, in sorrow and pain, in health and sickness."
We have lived to see our children, grandchildren and great-grandchildren. We ate from the fruit of our labour. Many blessings were ours.
On our 50th Wedding Anniversary we,

GERARD and YBELTJE VANDERWAL
(nee Van Warners)

with our children, grandchildren and great-grandchildren praise the Lord for all these blessings. As their family, we join in giving thanks to our Lord and, we pray that he may continue to keep them in his care.
Mennie & Jack Buitenwerf — St. Anns, Ont.
Bert & Akkie VanderWal — Coaldale, Alta.
Elly & Pete Brandsma — Lethbridge, Alta.
John & Ann VanderWal — Taber, Alta.
Lina & Warner Koiter — Niagara Falls, Ont.
Henry & Ada VanderWal — Niagara Falls, Ont.
Chris & Bess VanderWal — Coaldale, Alta.
26 grandchildren and 19 great-grandchildren.
We will be celebrating the occasion with an open house on April 22, 1982, from 7-10 p.m. at Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls, Ont.
Home address: 4197 Kaler Rd., Niagara Falls, Ont.

ANNIVERSARIES

1957 1982
Gaastmeer (Frl.) Edmonton
April 25
,,Verlustig u in de Here; dan zal Hij u geven de wensen van uw hart'' (Psalm 37:4).

JAN JOHAN and JELTJE BUMA
(nee van der Goot)

With thankful hearts we acknowledge God's abiding faithfulness over 25 years of marriage and pray for his continued presence in the years to come.
Cor Jan
Home address: 10408 - 36 Ave., Edmonton, AB T6J 2H4

1937 1982
May 4
"Come, let us sing for joy to the Lord; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song" (Psalm 95:1,2).
With praise and gratitude to God, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

KLAAS and RENSJE MOLEMA
(nee Van Veen)

It is our prayer that God will continue to bless them and keep them in his constant care in the years to come.
With love from your children, grandchildren and great-grandchildren:
Hank & Liz Van Beek — Delta, BC
Tony & Cathie Van Beek; Matthew — Delta, BC
John & Debbie Bannister — Surrey, BC
Herman & Elaine VanderVeen; Lorrie & Frank (fiance), Arlene & Victor, Robin — Richmond, BC
Wally & Gerty Floris; John, Kelly, Renee, Tracey — Langley, BC
Don & Jenny Molema; Ken, Michael, Laura — Richmond, BC
Hans & Marg Hamhuis; David, Shannon, Darren, Melissa — Terrace, BC
Home address: 4680 Foxglove Cres., Richmond, BC

1952 1982
April 21
With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of our parents,

JACOB and LILY NAGTEGAAL
(nee Groenhyde)

We thank God for keeping them in his care in the past and we pray that he will continue to be with them and bless them in the future.
With love and congratulations from their children and grandchildren:
Guy & Astrid Potvin; Andrea, Amanda
John & Greta Nagtegaal; Melissa
Jack & Dorothy Nagtegaal; Cheryl, Peter
Rob & Nelly Nagtegaal; Danny
Tony Nagtegaal
Henry Nagtegaal
Angela Nagtegaal
Home address: Box #1468, Spruce Grove, AB T0E 2C0

Ternaart (Fr.) Georgetown, Ont.
1952 1982
With joy and thanksgiving we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

HANS and ELIZABETH VISSER
(nee Van Slooten)

on April 24, 1982.
We pray that God will continue to bless them in the years to come as he has so abundantly done in the past.
Jane & Peter Hesselink; Jeffrey, Curtis — Georgetown
Joe & Trudy Visser; Leanne, Scott — Georgetown
Ed Visser — at home
Home address: 36 Church St., Georgetown, ON L7G 2A7

ANNIVERSARIES

On May 1, 1982, we hope to celebrate 25 years of God's goodness to our parents and grandparents,

GERALD and JANET HESSELS
(nee Mulder)

We wish them all the best for their silver anniversary and pray that God will continue to bless them for many years.
Congratulations from:
John & Wendy; Rosanna, Tobin
Tracy
Ron
Eric
Open house will be held on Saturday, May 1, 1982, from 7:00 - 9:00 p.m. in the Georgetown Chr. Ref. Church, Trafalgar Rd., Halton Hills, Ont.
Best wishes only, please.
Home address: 104 Joseph St., (Glen Williams), Halton Hills, ON L7G 2Y1

OBITUARIES

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens" (II Cor. 5:1).
Suddenly the Lord called home our dear uncle,

PETER CLAUS

shortly after a well-deserved retirement.
We extend our sympathies and condolences.
Nephews and nieces:
Mr. & Mrs. M. Van Dyke — Brockville
Mr. and Mrs. P. Van Dyke — Kingston
Mr. and Mrs. H. Van Dyke — Guelph
Mr. and Mrs. B. Raun — Barrie

"Leaning on the everlasting arms."
On April 7, 1982, the Lord took home his child,

MRS. FROUWINA (INA) SCHOLTENS, R.N.

in her 57th year, to be reunited with her husband Nanne, 1964.
Loving mother of:
Albert & Ann Scholtens
Henry & Mary-Jane Scholtens
Doug & Joany Oliver
John Scholtens
Dear oma of:
Danny, Jason, Terry, Jeromy and baby David.
She is survived by one sister and one brother in Holland. Also survived by many loving relatives and friends.

TEACHERS NEEDED

British Columbia

AGASSIZ: Agassiz Christian School in Agassiz, BC, is in need of a **fourth** and **fifth grade combination.** Applicants are to contact: Mr. Dick VandenEykel, Box #323, Agassiz, BC V0M 1A0. Phone: (604) 796-9310 (school); (604) 796-2083 (home)

PRINCE GEORGE: Cedars Christian School in Prince George (K-10) is in need of a teaching **principal,** part-time teachers in **kindergarten** and **French,** and a possible opening in **junior high English** and **social studies.** Contact: Rev. Bill Tuininga, c/o Cedars Christian School, Box #1272, Prince George, BC V2K 1A2; or call: (604) 564-7197

VERNON: Vernon Christian School invites applications for the position of **principal-teacher** for the 1982-83 school year. Please send applications, resumes, and inquiries to: Mr. D. Pereboom, Board Secretary, 2108 - 23rd Ave., Vernon, BC V1T 1J4. Phone: (604) 542-0681.

Classified Advertising

TEACHERS NEEDED

BARRIE: Timothy Christian School invites applications for the positions of **teaching principal** and **primary teacher** (grade 2/3 combination) for the 1982-83 school year. Please direct application and resume or inquiries to: Mrs. Hilda Dykstra, Secretary Ed. Comm., c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1; phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BOWMANVILLE: Durham Christian High School, Box #238, Bowmanville, ON L1C 3K9, phone: (416) 623-5940. Teachers are invited to submit applications for positions in **special education-work study** and **geography** and **French.** Please send your applications to: Ren Siebenga, Principal.

CORNWALL: Experienced teacher for **grades 4, 5 and 6**; fluently bilingual, able to teach French in all grades 1-8. Interested applicants write: Mrs. Jane Raymer, Chairman of Ed. Com., Cornwall Christian School, 111 Third St. West, Cornwall, ON K6J 2N9

TEACHERS NEEDED

GUELPH: John Calvin Christian School requires a part-time teacher for the **7 and 8 level,** 2 days a week; ability to teach French and music is an asset. Consider becoming part of this growing community located in attractive university setting. Contact: J. Vriend, Principal, 290 Water St., Guelph, ON N1G 1B8 or phone: 824-8860 (school) or 836-6507 (home).

ORANGEVILLE: Orangeville Christian School Society invites applications for a full time position in the **primary** grades beginning September, 1982. Please send inquiries and applications to: Mr. R. Duggan, Principal, Orangeville Christian School, Box #176, Orangeville, ON. Phone: (519) 941-3381.

OWEN SOUND: Full-time teacher required for **grades 1-4** by Timothy Christian School in Owen Sound, Ont.; applications should include references and previous teaching experience, preferably in a Christian school system; applications should be in before May 15, 1982. Send to: Secretary of Education Committee, Jane Lunshof, Box #59, Chatsworth, ON N0H 1G0; phone: (519) 794-3869

London District Christian Secondary School

London, Ontario

Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in,

★ **French** ★ **Business**

Please send your application to:

W. Drost, Principal,
London District Christian Secondary School,
24 Braesyde Ave., London, ON N5W 1V3
Phone: (519) 455-4360

British Columbia

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.

We have definite openings for the 1982/83 school year in the areas of:

Mathematics
Science — general, chemistry, physics
Business education — typing, accounting

and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.

Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.

We invite you to send your application with resume, references, and credentials to:

15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
604-581-1033 (school) or **604-524-6753 (home)**

HELP WANTED

Do you have experience in fabricating, designing and drafting? We have a position available for a person interested in sharing the growth, profit and responsibilities of a small, successful company in S.W. Ontario. Apply to Box #4668, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HAMILTON AREA: Permanent **manager/foreman** position offered on a vegetable farm in the Hamilton Ontario area; applicant must have the ability to give leadership to people as well as be able to handle all types of farm machinery, mechanical and welding ability would be an asset. Call: (416) 689-6383.

MISSISSAUGA: Office clerk required for a growing service company in Mississauga; starting May 25, 1982; must be able to communicate well on telephone, typing and general office experience necessary. Call Marg at: Steamatic, 677-8151 or write: 1195 Meyerside Dr., Unit 5, Mississauga, ON L5T 1H3

HELP WANTED

BRAMPTON: We are looking for a kind and mature person to live in with and care for our elderly mother in the New Hope Tower of Holland Christian Homes in Brampton, Ont.; private bedroom available in beautiful apartment; excellent arrangements for remunerations, days off; church and shopping in walking distance; this position could fit a retired single or widowed person as well as a mature young lady; we live nearby and will provide the necessary support and guidance. Please call collect: Mrs. I Kuntz. Mississauga, Ont.; 276-3137.

NIAGARA PENINSULA: Licenced **electrician**; this is full-time employment for the successful applicant; must have extensive experience in commercial and industrial installations; this individual must have ability to work with a minimum of supervision and be able to supervise others; the position offers top wages and fringe benefits. Submit complete resume to: Box #4693, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

CARPENTER: We're looking for an experienced carpenter to be a part of our construction crew in rural North/Central Alberta. Please send resume, including reference to: Box #4692, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ALLISTON: Experienced person for **dairy farm**; must be good milker. Write to James A. McCague, Loadstar Farms, R.R.#2, Alliston, ON L0M 1A0; phone: (705) 435-5935, or apply in person.

OSHAWA: Ouder heer, wiens vrouw in nursing-home verpleegd wordt, zoekt beschaafde dame voor intern, ca 50 tot 60 jaar oud, opgewekt karakter, voor huishoudelijk werk en gezelschap, goed salaris. J.J. Van Herwerden, 747 King St., East, Oshawa, ON L1H 1H1; phone: (416) 723-4471.

EMPLOY. WANTED

3 1/2 apprentice **mechanic** in truck and coach is looking for employment; has own tools. Contact: Calvin Kapteyn, R.R.#2, Annan, ON N0A 1B0; phone: (519) 376-2053.

Single male, 23 years old, from Holland, with 5 years dairy farm experience, wants full-time employment on **dairy farm** in southwestern Ontario; has diploma from agriculture school in Holland. Contact: J. Westerhof, R.R.#4, Komoka, ON N0L 1R0; phone: (519) 666-1252.

16-year-old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

FOR SALE

Swiss Army-type Knife

Eleven precision tools built-in: small blade, large blade, scissors, can opener, screw driver, bottle opener, scaler — complete do-it-yourself kit — strong durable steel; great for campers, sportsmen, handymen. Satisfaction guaranteed; $12.95. Contact: C. Van Berkel, 1851 Keyhill, Grand Rapids, MI 49506

COTTAGES

Little Europe Resort
Bracebridge, Muskoka

Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid, (ideaal voor groepskampen). ,,Little Europe'' vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport, Plm. 35 mijl van de Chr. Ref. Church in Orillia.

R.S. BAKEMA
Telephone: [705] 645-2738

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

RICE LAKE
Resort and Camp Grounds

Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

COTTAGES

MANDERLEY MANOR
Resort/Motel

Pike and Pickerel fishing; fly-in to remote lakes; partridge, bear and moose hunting; boat and motor rentals; sandy beach; playground; variety of activities for year round enjoyment; housekeeping or modified American plan. Phone: (705) 894-2300 or write John & Nelly Wierda, P.O. Box 28, Gogama, ON P0M 1W0

GOLDEN LAKE
is for...

- the avid fisherman (best in the spring)
- those who enjoy a quiet restful vacation
- anyone who loves beautiful scenery (especially in the fall)

If you enjoy any of these things, then the place to come is Golden Lake, all our cottages are equipped with modern conveniences. Boat and motors can be rented. We have a small trailer park for campers.

For reservations or information:
Call: (613) 625-2999
or write: A & A's Resort,
R.R.#2,
Golden Lake, ON K0J 1X0
Archie & Anne Polstra [owners]

TRADEWINDS COTTAGES
Wasaga Beach

Two and three bedroom fully equipped cottages; sheltered children's playground; close to sandy beach. Contact Rudi or Nellie Smit for more information on special rates.

P.O. Box #275,
Wasaga Beach, ON L0L 2P0
Phone: [705] 429-2959

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. $265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

REAL ESTATE

THE PERMANENT
1012 Upper James,
Hamilton, ON L9C 3A8

SMITHVILLE: 20,000, 28,000 and 40,000 quotas broiler farms. Going concern **garage operation,** has 2 overhead doors, repair shop with twin hoists, large show room, and parts room; 4 bedroom bungalow located on busy, paved road; these properties are close to Christian schools, high school and churches.

For information call:
PETER VANMARRUM
388-4690 [office]
957-2096 [res.]

H. J. PRATT REALTY INC.,
GALLERY OF HOMES
Kemptville - Manotick
Ontario

This year's farm buy! 100 acres cleared; recent pole barn, cinder block barn, 2 long wooden barns, garage/woodshed; home has 7 bedrooms, 2 1/2 baths, large summer kitchen, separate dining room, 2 staircases; super buy at $82,000.00. Call Sue Syatt, (613) 989-6127 or (613) 692-2555.

200 acre working farm with Stone House Circa 1865; 150 acres tillable, 50 acres tile drained; licensed gravel pitt; outbuildings in good condition; 2 silos; $235,000.00. Call Bruce Cathcart, (613) 258-2479 or (613) 258-5795.

COLLINGWOOD INVESTMENT

Owner's illness forces quick sale of prime site for 92 unit apartment building; 4-plex, townhouse or condominium in fast developing Collingwood; good private terms; can purchase in parcels. Call T. Thompson (705) 445-7833, S. Shannon Realty Inc.

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

KINCARDINE area; 200 acres; Hwy. farm in hotline; 62 tie-up dairy barn; brick house; $350,000. BD5.

TEESWATER area; 356 acres, 341 workable; 3 sets of buildings; $485,000. BG8.

TEESWATER: 515 acres, 380 workable; 60 tie-up dairy barn; double four cow parlour; will divide. BD7.

COLBORNE: 50 acres; modern barn; bank barn; good house; $138,500. KS2.

COLBORNE: 96 acres, 70 workable; river footage. KA59.

HULLETT Twp: 241 acres, 220 workable; house; barn; 2 sheds. LG40.

HAY Twp: 415 acres, all workable. QA44.

HAY Twp.: onion plant; 128 acres; Hwy. location; will sell land separately. QG17.

HULLETT Twp: 550 hog barn, 2nd barn; 15 acres; good house; $110,000. LP28.

HULLETT Twp: 97 acres, 95 workable; $200,000. LA55.

TUCKERSMITH Twp.: 100 acres, 87 workable; modern house. PG27.

HAY Twp.: 138 acres; 80 sow, 600 hog capacity; brick bungalow. QP2.

HAY TOWNSHIP: 95 acres, 90 workable; systematically tiled; Highway 83. 2A52.

HIBBERT Twp.: 100 acres, 73 workable. XA49.

HIBBERT Twp.: 100 acres, 87 workable; house and barn. XG18.

EAST WAWANOSH: 32 tie-up dairy barn; 150 acres, 140 workable; cows, quota and machinery included. HB1.

MORRIS TOWNSHIP: 150 acres, 130 workable; house and dairy barn. ID14

HULLETT Twp: 98 acres, 84 workable; 80 sow, 200 hog capacity; brick house; FCC mtge.; Hwy. farm; $268,000. LP1.

HULLETT Twp: 187 acres, 175 workable; 50 sow farrow-to-finish; liquid manure; FCC mtge.; $400,000. LP17.

HULLETT Twp: 45 tie-up dairy barn; 125 acres; brick house; FCC mtge. LD8.

HULLETT Twp: large broiler and roaster quota; 75 acres; brick house. LC13.

KINCARDINE TOWNSHIP: 800 acres situated in the area of the proposed hot line; 4 sets of buildings; highway frontage; near Lake Huron. BD5, BG48, BB15.

GODERICH TOWN: 200 acres, 175 workable; no buildings; will sell separately in parcels of 80 and 40. NA65, 66 and 67.

HURON TWP.: large layer quota; modern set-up; beef barn; good house; 100 acres; an exceptionally nice set-up. BC1.

PERTH COUNTY: 1,064 acres, 1,045 workable; level land; 5 houses, more buildings available. XG5.

TUCKERSMITH Twp: 95 acres; 100 sow farrow-to-finish; liquid manure. **sold**

HULLETT Twp: 50 acres, 45 workable; good house, barn and shed; $100,000. LG19

HURON Twp: Large layer quota; modern set-up; beef barn; good house; 100 acres; an exceptionally nice set-up. BC1

PETER DAMSMA
R.R.#5, Clinton, ON
Phone: [519] 482-9849

LOOK
in the Calvinist Contact
REAL ESTATE SECTION
for all your Real Estate needs!

Classified Advertising

REAL ESTATE

FARMS

Orillia area close to Chr. Ref. Church and Christian School; 150 acre beef farm — $150,000.00
50 acre gentleman's farm with 2 homes, complete with equipment and purebred Herefords.
200 acre beef farm, excellent buildings, $175,000.00.
298 acre beef farm. $170,000.00

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ROYAL TRUST CORPORATION OF CANADA
Realtor
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PERSONAL

Working lady, in early 40s would like to correspond with Christian gentleman. Box #4694, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

BUSINESS

COOKBOOKS: Does your organization need funds? Our cookbooks are guaranteed fund raisers. We print on quality paper and use a popular plastic binding. Our low prices include typing and layout. Sample prices for 200-250 page recipe books: 500 books - $1,275.00; 1,000 books - $2,250.00. Suggested retail price is $4.98 each.

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K2H 8W2
Phone: [613] 820-2684

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:
Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

SUMMER JOB MARKET

ACTON: I am a 19-year-old in grade 13 and seeking summer employment on a **fruit** or **vegetable farm** or **greenhouses**; have farm experience; am available June 14 to the end of August. Please contact: Alice Faber, R.R.#2, Acton, ON L7J 2L8; or phone: (519) 853-1189.

ANCASTER: Experienced young woman wants summer job, in Ancaster/Hamilton area; beginning late April; in any of these areas: cleaning homes or offices, babysitting while housecleaning, typing or others. Call Diana at (416) 765-4195 or write: R.R.#2, Ancaster, ON L9G 3L1

ATWOOD: 16-year-old boy seeks employment on dairy or pig farm; experience in both; available from June 20 to September 3. Call or write: Bill VanderLei, R.R.#1, Atwood, ON N0G 1B0; (519) 356-2315

BELLEVILLE: Calvin College student seeks summer employment; May 24 - early September; anywhere in Ontario (preferably Trenton-Belleville-Kingston area); experience in fast food restaurants, housecleaning, typing, babysitting; very willing to do any type of work. Call or write: Evelyn Wever, R.R. #6, Belleville, ON K8N 4Z6; phone: (613) 962-3350.

BOWMANVILLE: Responsible, Christian, Dutch girl, 16 years, likes to spend summer holidays with Christian family as mother's helper, while they're travelling and/or camping, remuneration optional; available July and first 2 1/2 weeks of August. Contact: T. Batelaan, Group 1, Box #44, R.R.#6, Bowmanville, ON L1C 3K7; phone: (416) 623-2375 after 5 p.m.

CAISTOR CENTRE: 16-year-old Christian girl seeking summer employment anywhere in the Niagara Peninsula; have experience in child care, but am willing to try anything. Contact: Annette Klazinga, R.R.#2, Caistor Centre, ON L0R 1E0; phone: 957-7700.

CALEDONIA: My name is Kerry Fluit. I will be 16 at the beginning of the summer and have one summer's experience work in a feed mill, will do any kind of work. Call or write Mr. Kerry Fluit, R.R.#1, Caledonia, ON N0A 1A0; phone: (416) 765-4222

CAMBRIDGE: My name is Dave Timmerman and I will be 18 years old before the su[illegible]r; have three summer's e[illegible]ence on dairy farms; w[illegible] any kind of work. Call: [illegible] 621-4502 or write: D. Tim[illegible]erman, 61 Woodland Dr., Cambridge, ON N1R 2X7

Found Employment

CAMBRIDGE: Seventeen-year-old Christian girl, raised on a dairy and pig farm, would like a job on a farm, preferably a dairy farm; also willing to do housework, garden work, or any other combination of jobs; willing to work anywhere in Ontario. Brenda Versteeg, c/o B.H. Pennings, R.R.#21, Cambridge, ON N3C 2V3; phone: 658-2692.

DRAYTON: Summer job wanted by 19-year-old, Dordt College student; will consider every opportunity; available May 10. Apply to: Jacqueline Rumph, Box 4, Drayton, ON N0G 1P0; phone: (519) 638-2053.

DRAYTON: 17-year-old girl, raised on dairy farm wants employment, preferably farm work, but is willing to consider any other type of job; willing to work anywhere in Ontario. Cathy Visscher, R.R.#2, Wallenstein, ON N0B 2S0; phone: (519) 638-2470

DRAYTON: Jane Borger, College student looking for any type of work; available June 1, 1982; experience in: farm work, housecleaning, mother's helper, receptionist and research. P.O. Box 141, Drayton, ON N0P 1G0; (519) 638-2066 or Sigma 3, Calvin College, Grand Rapids, MI; (616) 942-9150, etc. 2172.

DRAYTON/MOOREFIELD: 17-year-old girl would like a summer job doing anything. Phone: (519) 638-2936 or write: Sylvia Vanden-Hazel, R.R.#2, Moorefield, ON N0G 2K0

DRAYTON: Dutch girl wants job as mother's helper; she can cook and is handy with children; will be available for about six weeks this summer. The reason for wanting this job is to do something with her free time and polish up on her English; wages optional; preferably in southern or eastern Ontario. Call: (519) 638-3282.

DUNNVILLE: Dairy farmer's son with grade 12 and good experience in milking and field work would like full-time employment on a **dairy farm**; available April 12, 1982. Call Don at: (416) 774-3969.

DUNNVILLE/JARVIS: College student seeks summer employment on **farm**; 3 summer's experience, also some experience in greenhouse work; available May 1, 1982. Please contact: Judy Scholman, R.R.#2, Dunnville, ON N1A 2W2; phone: (416) 774-6184

GODERICH: I am Marietta Oskam, 16 years of age, highschool student, seeking summer employment; enjoys working with children, nursery work, outdoor work, etc. Please write: R.R.#2, Goderich, ON N7A 3X8; phone: (519) 524-6475.

GRIMSBY: 16-year-old boy looking for summer employment; has experience in greenhouse work. Andrew Regnerus, 18 Geddes St., Grimsby, ON L3M 1J4; phone: 945-3744.

GRIMSBY: 15-year-old boy looking for summer employment; willing to try anything. Roger Regnerus, 18 Geddes St., Grimsby, ON L3M 1J4; phone: 945-3744.

GUELPH: Responsible, 15-year-old, female is seeking employment as a mother's helper; is experienced in housekeeping and babysitting. Write or phone: Joyce Verhulst, 21 Oriole Cres., Guelph, ON N1G 1J5; phone: (519) 824-0102.

HAMILTON: 15 1/2-year-old girl is looking for a summer job as a mother's helper; exp[illegible]ience in babysitting; will go [illegible]here and is willing to ac[illegible] any other job available; [illegible]ence is possible if require[illegible] Please call: Patti Hagen, (416) 389-4856, or write: 331 Cran-Brook Dr., Hamilton, ON L9C 4T4.

Found Employment

HOLYROOD: 18-year-old girl would like a job on any type of **farm** or **office;** experienced on dairy farm; can type 55 wpm and shorthand speed is 80 wpm. Phone: (519) 395-2837, or write: Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0

HOLYROOD: 17-year-old boy seeks job on any type of **farm** or a **store** job; experienced on dairy farm; phone: (519) 395-2837 or write: Richard Duiker, R.R.#1, Holyrood, ON N0G 2B0

JARVIS: My name is Sandra Dykstra and I'm 16 years old; looking for summer employment as **mother's helper**; have experience babysitting and working in a fast food restaurant; would be willing to do anything else. Phone: (519) 587-2142 or write: Sandra Dykstra, 53 Marley Cr., Jarvis, ON N0A 1J0

KITCHENER: 20-year-old, University student (WLU); available from May to end of August, seeks summer job; several years farming, typing, camp cook, experience; interested in most employment areas. Call or write: Alice, 71E Blucher St., Kitchener, Ont.; phone: 743-6054.

LISTOWEL: 17-year-old, raised on a farm, seeking summer employment on any type of farm; experienced in broilers and pigs but is eager to learn and try anything. Please call: (519) 638-2075 or write: Jack Koetsier, R.R.#3, Listowel, ON N4W 3G8

LONDESBORO: Harold Vanderlei, 17 years old; 12 diploma; majored in Building Construction; seeks farm related or construction site employment; references available. Phone: (519) 523-4576 or write: Box 133, Londesboro, ON N0M 2H0

LUCKNOW: Seventeen-year-old girl seeks summer employment; willing to do just about anything; experienced babysitter and milker. For more information write: Linda VanderKlippe, R.R.#5, Lucknow, ON N0G 2H0; phone: 357-1688.

MALLORYTOWN: 18-year-old, high school student interested in any type of job in southern or eastern Ontario; farm work experience. Please call or write: Harry Rutgers, R.R.#2, Mallorytown, ON K0E 1R0; phone: (613) 923-5428

STRATHROY: My name is Tim Vanden Ende and I am looking for a summer job on a **dairy farm**; have also worked on a pig farm; most of my experience is on a dairy farm. Please call: Tim Vanden Ende at (519) 245-1170 or write: 425 Westmount St., Strathroy, ON N7G 2A1

SARNIA: 16-year-old, grade 11 boy, seeks a job on a farm; two previous years experience; willing to board. Call: Rob Kleine Deters, (519) 337-6800, Sarnia, ON.

SARNIA: 19-year-old, 2nd year R.B.C. student seeks a job on a farm; 3-years experience; willing to board. Call: Allen Kleine Deters, (519) 337-6800, Sarnia, ON.

STRATHROY: Christian high school student, 15-years-old, urgently needs work for the summer; dairy or chicken farm, nursery, or any other work; anywhere in southern Ontario; some experience; references. Please call or write: Neil Bergsma, 317 Drury Lane, Strathroy, ON N7G 3E8; phone: (519) 245-4583.

ST. THOMAS: I'm a 16-year-old girl and have experience in housekeeping, a little office work, camp counselling, etc.; am willing to try something new. Lydia van Meppelen, R.R.#5, St. Thomas, ON N5P 3S9

SARNIA/EDMONTON: I enjoy working both with people and out-of-doors but am willing to commit my energy to anything worth my while; have experience as a sales clerk in a garden centre and drug store, and field work; my gardening experience would be an asset to any nursery; a job in the Sarnia area would be most convenient, but I would appreciate hearing from potential employers in the Edmonton area. If interested please write me: Marlene de Groot, Delta 10, Calvin College, Grand Rapids, Mich., U.S.A. 49506

TRENTON: 16-year-old boy would like summer employment on **farm**, preferably poultry; 3 years experience. Contact: Richard Rhebergen, R.R.#4, Trenton, ON K8V 5P7; phone: (613) 475-0690.

WOODSTOCK: Young man seeks full-time employment on any type of farm; fully experienced in dairy farming and can operate most types of equipment and machinery; can start April 1, 1982. Please contact: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9; phone: (519) 467-5452, evenings.

GRAND RAPIDS [Calvin College]: I am Eleanor Vander Stelt, a 19-year-old student at Calvin College; interested in any type of job in Ontario or Alberta; experience as a housekeeper-companion to an elderly lady; farm work (radish-picking); working in a garden centre and nursery; and as a flag-girl on a road crew; am going into nursing and would like more experience working with elderly people or handicapped children; also love working outdoors. Address: Calvin College, Delta 10, Grand Rapids, MI 49506.

HELP WANTED

"THE LIGHTHOUSE"
needs 4 mature young people to help out for six weeks in the summer Vacation Bible School program (set-up, teaching, follow-up work); modest salary. Inquire before May 1 at: The Lighthouse, 1008 Bathurst St., Toronto, ON M5R 3G7; phone: (416) 535-6262.

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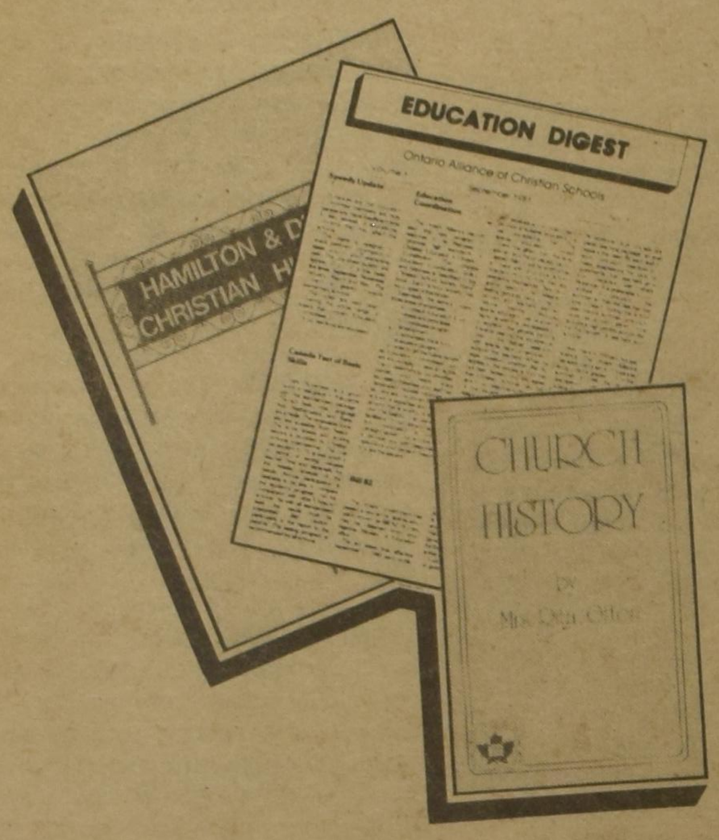

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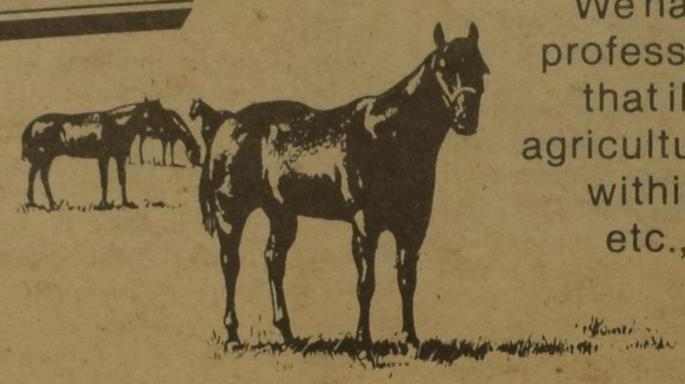

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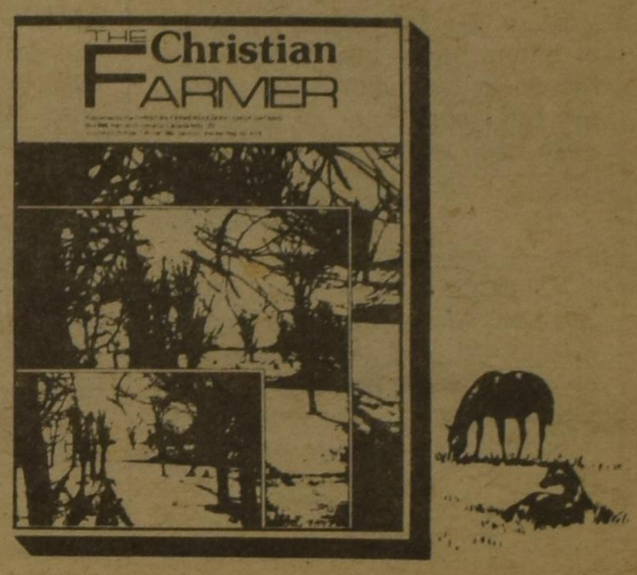

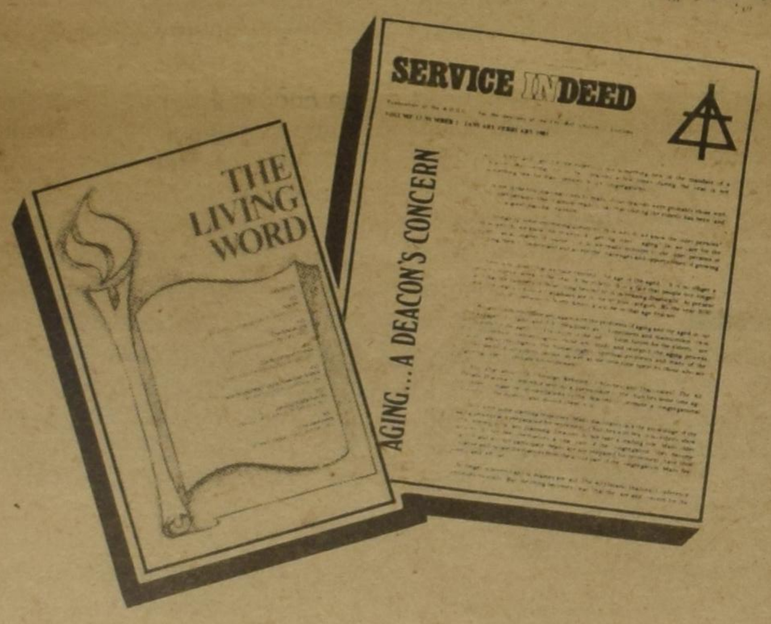

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Events

Who really took the money from the till?

Actor Bob Lenos looks rather innocent. But only those who attend one of the six Frisian Play evenings will find out for sure. The Fryske youn, as the evening is called, is presented annually by a Jarvis (Ontario) cast and usually draws audiences of 250, from considerable distances. The Strathroy performance last week was attended by a busload of theatre-goers from Wyoming. This year's play, *Kain,* was scheduled for performance in Kitchener, Vineland, Strathroy, Woodbridge, and Jarvis. Proceeds of the evenings generally go to the local fundraising groups which host the evenings.

Books

Literature

Poems that make us consider our ways

Mazinaw: Poems by Stuart MacKinnon, McClelland and Stewart, 1980; pb., 77 pp., $7.95. Reviewed by Neil Paul, Caledonia, ON

Mazinaw, a 300-foot, mile long cliff on the Canadian Shield, is the predominant image that looms through this collection of Stuart MacKinnon's poems.

Carefully sculpted poems depict the natural setting and present the effects of the North American Indians and the white pioneers in contrast to the natural vegetation. Through descriptive personification, the mammoth cliff is brought to life. The life cycle of the lichens, which have grown over the pictographic sculptures of generations of Algonquins, suggests that nature has a wisdom and a time schedule which man overlooks. Lichens give as much as they take in a true symbiotic relationship. The Indian respectfully examined nature's collosal realities. But white man has selfishly gorged himself on nature's riches with a total disregard for the future.

Delving into the motivations of the early settlers, MacKinnon describes specific traders who ravaged the environment for silver, copper and beaver pelts.

Through beautiful descriptions of the Indian sculptures found on Mazinaw, the poet reflects their closer relationship with nature and their wiser use of natural resources. The "big knobby-kneed heron" is painted in a stance of patience, fishing for the "catch that keeps him flying." The catch of silver, copper or gold, merely inflames man's flight for further gain.

Specific histories of early nineteenth century settlers are portrayed in short evocative lines. Billa Flint of Belleville, "raper of rocks," is also described as an upstanding member of the "white marble church he built at Bridgewater." The layers of irony are thought provoking.

Mazinaw is an interesting series of poems worth reading because it questions about our historical perspective, our relationship to our ecology, the motivations that generate our frantic efforts.

Announcing the 1982
Summer Teacher Education Program
co-sponsored by
Redeemer College *and* Calvin College

Again this summer Redeemer College and Calvin College will be co-sponsoring accredited undergraduate courses in education, taught from a Christian perspective and suitable for professional enrichment and credit toward the Christian Teacher's Certificate.

COURSES AND INSTRUCTORS

Education 200s: Philosophy of Education (Calvin: Education 304)
Instructor — Dr. P. De Boer, Professor of Education, Calvin College
Education 202s: Psychology of Education (Calvin: Education 301)
Instructor — Dr. P. Lucasse, Professor of Education, Calvin College

DATE AND PLACE

The courses will run from July 5-21 (concurrently with S.P.I.C.E. and the M.A.T. program) and will meet in facilities in Hamilton, Ontario. Students will also have access to the McMaster University Library.

REGISTRATION AND FEES

Registration will take place the morning of the first day. The fee, payable at that time, has tentatively been set at $310 (U.S.)

APPLICATIONS

Applications should be received by May 1, 1982. Applicants will be notified of acceptance and will receive course outlines and suggested readings in advance. Send applications to:

Summer Teacher Education Program
Redeemer College
Box 5070, Burlington, Ontario L7R 3Y8

NOTE: **Education 200s** — Philosophy 304 will be repeated July 26 - August 13 *if* enough interest is shown.

Calvin Christian School Society of Chatham celebrates

25 YEARS OF CHRIST-CENTRED-EDUCATION
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All former teachers, students, members and friends are invited to attend and help celebrate this happy occasion.

Sunday, April 25th — Worship service at 7 p.m. at the Park Street United Church.

Saturday, May 8th — Open House at the Elementary School, 2 - 5 p.m. on Tissiman Ave.

Saturday, May 8th — Anniversary Celebration at 7:30 p.m. in the Gym at C.D.C.S.S. on Park Ave.

Saturday, Sept. 18th — Anniversary Dinner. Place to be announced.

For further information contact:
Calvin Christian School,
72 Tissiman Ave., Chatham, Ont. N7M 4G5
Phone: (519) 352-4980

Anniversary booklet and spoons will be available.

CONVENTION

Canadian Federation of Christian Reformed Women

PLACE:	SPORT HALL, Highway 37, Belleville, Ont.
DATE:	May 12, 1982
TIME:	10:00 a.m.
SPEAKERS:	Rev. H.R. de Bolster, Mrs. Joanne Ilbrink
THEME:	AWAKE AND ARISE
TICKETS:	$6.25 per person; lunch and coffee included
ORDER:	(only by cheque or moneyorder in name of: Belleville Convention). Mrs. Alie Holleman, 8 Dunnet Blvd., Belleville, Ont. K8P 4M5
DEADLINE:	April 28, 1982

Use this news medium to announce your society or community events. Plan ahead to make proper use of advertising space and the **Calendar of events** column. Arrange for coverage of the occasion with C.C. beforehand.

Calendar of events

Apr. 17	Saturday, April 17, 1982 at 8 p.m.: Mass Choirs Concert of the Canadian Reformed Churches, Andre Knevel at the organ, in the Christ Church Cathedral on James St., in Hamilton, Ont.
Apr. 17	Christian Labour Association of Canada 30th Annual Convention at 9:30 a.m. in Silverthorn Collegiate Institute, Etobicoke-Toronto. Speakers: Arie Hordyk on A Christian Social Option; Bernard Zylstra on Liberalism or Liberty. Banquet 5:30 p.m. John Knox Christian School Brampton. Speaker Gerald Vandezande on The Small and the Great. Banquet tickets $9.00. Call (416) 744-2340 or your local CLAC office.
Apr. 23	Fryske youn at Sarnia Christian High School, 295 Essex St., Sarnia, Ont.
Apr. 23, 24	Frisian play "Kain." April 23 in Bowmanville at 8:00 p.m. in Knox Chr. School. April 24 in Jarvis at 7:30 p.m. in Jarvis Dist. Chr. School.
Apr. 24	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Trinity United Church, Bowmanville, at 8 p.m.
Apr. 24	Combined concert of the choirs of the Chr. Ref. Churches from Barrie, Holland Marsh, Springdale, Newmarket and Orillia in the Holland Marsh Chr. Ref. Church at 8 p.m. Admission free.
Apr. 25	Rev. Richard Wurmbrand at Burnaby Christian Fellowship, McPherson Ave., Burnaby, BC, 11 a.m.
Apr. 28	Rev. Richard Wurmbrand at Abbotsford Pentecostal Assembly, Gladwin Rd., Abbotsford, BC, 7:30 p.m.
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
Apr. 30	Rev. Richard Wurmbrand at First Christian Reformed Church, Calgary, Alta., 8 p.m.
Apr. 30	Grand Rapids High School Concert in the Hamilton District Chr. High School auditorium, April 30, 1982 at 8:00 p.m. (good will offering).
May 1	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In Collier Street United Church, Barrie, at 8 p.m.
May 2	Rev. Richard Wurmbrand at Peoples Church, Sheppard Ave. E., Willowdale, 11 a.m. and 7 p.m.
May 5	Spring Concert by the Choirs and Orchestra under the direction of Leendert Kooy with Andre Knevel at the organ. In the Willowdale United Church on Kenneth Ave. at 8 p.m.
May 8	All Ontario Young Adults Day Rally '82 "Real Living is Giving." Hamilton, Ont.
May 8	Organ Recital by Andre Knevel on Saturday, May 8 at 8:15 p.m. in Christ Church Cathedral on James Street in Hamilton.
May 9	Rev. Richard Wurmbrand at Bethel Presbyterian Church, George and Brookland Sts., Sydney, N.S., 7 p.m.
May 15	Spring concert: Performances by the Brampton Christian Choral Society, "Praise the Lord"; direction Mr. Wm. Hoekstra; "Endless Praise" Choir from St. Catharines, direction Della Koole, at 8:00 p.m. in the Second Chr. Ref. Church, Steeles Ave. W., Brampton.
May 15	Singles Fellowship Day, Saturday, May 15, 1982. Bethel Christian Reformed Church, London, Ontario.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.
June 8-18	Synod of the Christian Reformed Church in North America, Calvin College, Grand Rapids, Michigan.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Apr.16	Wed.Apr.14	Thurs.Apr.8-10a.m.	Wed.Apr.7-noon
Fri.Apr.23	Wed.Apr.21	Fri.Apr.16-10a.m.	Wed.Apr.14-noon
Fri.Apr.30	Wed.Apr.28	Fri.Apr.23-10a.m.	Wed.Apr.21-noon

Books

Missions

First to the Jews

Christianity is Jewish, Edith Schaeffer, Tyndale/Mitchell, 1981; ($5.95 U.S.). Reviewed by Robert Anes, Brantford, ON

In general Christ is seen as the dividing line between Jews and Gentiles. Mention Jesus to a Jew, and you have usually closed the door for discussion. But Edith Schaeffer had an experience in 1947 that was an exception.

Schaeffer is asked by a ladies society to speak on the Day of Atonement. After reading in Leviticus about that Day, she begins to wonder what it means to Jews today. On further investigation, she is referred to an elderly Jewish dentist, who gladly relates what Yom Kippur was like when he was a boy in Austria, and what it means today to Jews.

When she is ready to leave his home, the dentist's daughter suddenly asks her why she is so different from most gentiles she has met. Mrs. Schaeffer offers to explain and the daughter and her father decide they want to hear why a gentile would love them.

The story then unfolds, how throughout the Old Testament God promises salvation, starting with the promise to Eve; the symbolism in the offering of the lamb by Abel; the promises given to Abraham; the symbolism in the offering of Isaac and how a lamb takes his place; Joseph; the Passover and exodus from Egypt; and the Messianic prophesies. As she comes to the point where she has to go into the New Testament, she stops and asks again if they want her to continue. Her listeners urge her to go on.

She then proceeds to show how Jesus of Nazareth fulfilled the prophesies to the letter, and that all the symbols used in the Old Testament point to the sacrifice of Jesus, and how the New Testament is the logical continuation of the Old Testament. Instead of Christ dividing Jew and gentile, she tells them he actually unites them.

When Schaeffer finishes with the culmination of it all, with the return of Christ in Revelation, the elderly man exclaims, looking at his daughter: "Have you ever heard anything so beautiful? For thirty years I have had gentile patients, why has no one ever told me all this before?"

The following chapters describe in detail the bird's eye view she gave that day.

The tremendous value of this book is that it is sound scripturally and that it opens the readers eye for the beautiful symbolism God uses to convey the message of salvation and how, throughout the Old Testament, Christ is revealed with increasing clarity.

Christianity is written simply but it is captivating at the same time. I highly recommend it. It will help any Christian explain why he believes as he does. It is a book you will want to keep within easy reach after reading. It is well worth reading more than once.

Children's literature

Lewis, Tolkien, difficult acts to follow

Magician's Bane, Charles Beamer, Thomas Nelson/Lawson-Falle, 1980; cloth, 202 pp., $7.95. Reviewed by Barbara and Jeremy Hudspith, Hamilton, ON

From an adult's point of view, Charles Beamer has taken on a difficult task by choosing to write in the C.S. Lewis fantasy-allegory genre. Not only is the well-known Narnia series a tough act to follow but the present popularity of Tolkien and George MacDonald who are also masters of fantasy-fiction with a double meaning tends to make most serious readers particularly sharp in their critique.

Beamer has chosen to follow very closely in the footsteps of both Lewis and Tolkien. His fantasy land has a loving King — quite clearly a God figure, a wise magician, an evil sorcerer, a variety of other-worldly creatures and a rather comical heroic cougar named Reginald Potter-post Baskenberry. The children, who move from the world of reality into a land "forever out of sight yet always close by" respond to the demands of their adventure with loyalty, obedience and faith after a shakey and somewhat botched beginning.

That the allegory is simple and obvious may be a plus for young readers who are not yet familiar with the subtlety of double meanings. But in some places the theological implications leave me uneasy. Rescue is always swift and sin is always blatant. Beamer has a very distinct American flavour to his writing and his child-heroes are of modern vintage. They come from an unhappy second-marriage situation but return to it with new insight after they encounter the King.

Because this book was written primarily for children and does not have the adult appeal inherent in Lewis and Tolkien, I think it only fair to include a child's appraisal of the story. If the following criticism seems somewhat negative, it would be helpful to bear in mind the fact that it was written by an eleven-year-old who has been quite thoroughly spoiled by Narnia and Middle-earth.

Two kids are called to another land to save the people in it. An evil magician is changing children (of which the land is mostly made up) into evil creatures called Sneaks. But some didn't want to be changed so they were kept prisoner. Will the children be able to rescue them and put all right again?

I did not enjoy this book very much. Although the book is designed for older people as well as younger ones, it is much better for a younger person to read. The author starts out with a very complicated story and has to explain too many things during the story. The creatures in this adventure are not very memorable and don't hold your interest. All through the beginning of the story they are waiting for a big battle, but when it comes it is only one page long! And to top that, it isn't even close to the end of the story. The children as the heroes is an original idea but because they are so babyish, this only appeals to very young readers.

Tolkien and Lewis are much better because they are not so kid oriented and the characters in their stories don't ask so many questions. In this story most of the happenings were either tense or happy but in Tolkien and Lewis there are a lot more different moods. They are also much more imaginative.

Maybe the next story **The Lightning in the Bottle** will be better.

Magician's Bane is worth reading. It would make a good bedtime story for children under twelve. The heroine is thirteen but it is definitely not a teens' book. The allegory would make good family discussion material and the action would keep most younger readers attentive. The unfamiliar British terms that might confuse a seven-year-old in the Narnia series are missing and the liberal use of text illustrations adds appeal.

If you're looking for a classic that will enthrall both toddlers and teens, this isn't it, but if simplicity and adventure are what you're after, give Charles Beamer a try.

Handicapped

All God's creatures, great and small

How Shall We Care? Leslie H. Duncan, The Saint Andrew Press /Trinity Press, 1981. Reviewed by Berta Hosmar, Whitby, ON

This compassionate book deals with helping children with severe learning difficulties and should be read by the parents of every mentally handicapped child, but also by ministers, teachers, friends and relatives, and by everyone who really cares.

The first impact of the diagnosis that their child is not "normal" is deeply disturbing to parents; so it's very important that parents know that help is available. The book makes it clear that there are many individuals, organizations and schools which are ready to extend a helping hand.

How Shall We Care? teaches parents the importance of the early years and the means whereby they can help their child. A retarded child will never develop at the same speed as a "normal" child, but a retarded child can still learn many things, be it slowly.

Many parents of a mentally handicapped child report that they find it very difficult to communicate with other people. They have developed a "public" face, which hides the deep hurt which they feel. Yet, we can all help them, but we first have to look at the child. What do we see? In each child there is a spirit of life, imprisoned as in a cage. Is it surprising then that one handicapped child may show frustration, and another is listless, and another hostile or even violent at times? Release for that spirit will come through love from parents, but also from people who can see beyond the physical body.

In spite of all their limitations, we can help handicapped children to be happy and lovable. This book clearly shows us how.

Different chapters deal with early training, seeking further assistance, real life skills, the role of the church and community, speech therapy and much more. Above all, this book shows us how precious the souls of the handicapped among us are to the one who gave them life and who is also a compassionate father of "these little ones."

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Geriontology

Dealing with aging in the family setting

A Guide to Caring for and Coping With Aging Parents, John Gilles, Thomas Nelson/Lawson-Falle, 1981; pb., 207 pp. Reviewed by Tom Zeyl M.D., Smithville, ON

As the average life expectancy increases and the percentage of people over 65 increases from 4 per cent in 1900 to 15 per cent in 1980, more and more people are faced with what to do with their parents as they grow older. Should they do anything? Should parents take care of themselves? What are the available alternatives and how should we explore them?

John Gilles, a professional writer and his wife Carolyn faced this issue with both John's mother and Carolyn's father. **A Guide** is a result of their experiences. They share firsthand the frustrations of exploring alternatives; retirement centres, nursing homes, the disappointments of money problems, medical bills, government regulations, transportation, and nutritional needs.

What makes this book easy to read is its personal nature. It is very admittedly a narrative account, but it does indicate a natural progression of thought as the problems of the authors' parents evolve. It is by no means an encyclopedia of geriatric solutions, but rather a thought-provoking book which will teach anyone dealing with issues of senior citizens much more than any encyclopedia would.

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Education

USA College handbook

A Guide to Christian Colleges: An Illustrated Handbook to over 60 Christian Colleges in the United States, Christian College Coalition, Eerdmans, 1982; pb., 129 pp.

For those interested in studying in a Christian college in the United States, a concise handbook has been published by Wm. B. Eerdmans. The book is a compact but thorough reference that can help students and counsellors get an overview of some of the best schools in the US.